

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

And he (Rasoolullah ﷺ) does not say out of his (own) desire.
It is nothing but inspiration sent down to him.

مِائَةُ حَدِيثِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

100

Ahaadeeth

of

Rasoolullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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IN THE NAME OF ALLAH,
THE MOST GRACIOUS,
MOST MERCIFUL

INTRODUCTION

COLLECTION OF HADITH

WHAT IS HADITH?

Hadith or Traditions are the records of the utterances, discourses, practices, usages, sayings and the way of life led by Nabi Muhammad (S.A.W) ever since he attained prophethood in the 40th year of his life. Besides this any action done in his presence by the Sahaba (RA) and tacitly approved and not prohibited by the Prophet (S.A.W.) also falls within the definition of Hadith. These form the pattern, model or ideal to be followed by every true Muslim in his daily life. Literally the word Hadith means 'statement'. It was also known as the 'Sunnah', meaning a practice or custom. Literally, 'Sunnah' means a mode of life.

TYPES OF HADITH

Knowing the role the Ahaadeeth played in the Islamic Shari'ah, the Muhadditheen have therefore classified the Ahaadeeth into 3 types:

- (a) Sahih Ahaadeeth
- (b) Hasan Ahaadeeth
- (c) Za'eef Ahadeeth

SAHIH AHAADEETH: Sound or most authentic traditions related by narrators of unimpeachable integrity having no defective memory. The 'isnaad' or authorities should be carried uninterruptedly to the Sahaba (RA) or the Prophet (sallallaahu-alayhi-wasallam).

HASAN AHAADEETH: Good but less authentic than the first category. Here the 'isnaad' or chain of narrators has one weak link, but which is confirmed by other versions and does not disagree with what is generally reported.

ZA'EEF AHADEETH: That which does not contain the qualities of a Sahih nor Hasan Hadith. These Ahadeeth have further been subdivided into various types because the text or chain of narrators may be weak.

The following are also types of Ahaadeeth:

- (a) HADITH-E-NABAWI: or a simple saying of the Prophet (sallallaahu-alayhi-wasallam).
- (b) HADITH-E-QUDSEE: A saying having reference to divine direction.

THE IMPORTANCE OF HADITH

Apart from teaching the Qu'raan to the Sahaba (RA), one additional task was assigned to the Prophet (sallallaahu-alayhi-wasallam). And that was to teach the meaning of the Qu'raan and the object of revelation. The Prophet (sallallaahu-alayhi-wasallam) had to elucidate the hidden meaning of certain verses and to explain in detail the rules and regulations revealed in the Holy Qu'raan. This object is clearly illustrated in the following verse:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

It is not possible to know the true meaning of the many laws until a thorough study of the Ahaadeeth is made. It is therefore impossible to perform Salaah or to observe fast or pay one's Zakaah or even to perform Hajj if one is not acquainted with the Ahaadeeth. The importance of Ahaadeeth is further elucidated in the following Hadith of Rasoolullah (sallallaahu-alayhi-wasallam):

"Jaabir (RA) reports that the Messenger of Allah (sallallahu-alayhi-wasallam) said in the Hajjatul-Widaa' (Farewell Pilgrimage) that he had left among them 2 things, which, if adhered to, they would never be misguided viz: (1) The Qu'raan, (2) His Sunnah or Hadith.

NEED OF HADITH

Allah Ta'ala says in the Holy Qu'raan:

"We have not sent thee but as a Universal (Messenger) to men".

...Surah 34-Verse 28

Such a person necessarily had to possess tremendous potential,

Jaabir bin Abdullah, Sa'ad bin Waqqaas, Zaid bin Thaabit, Ubay bin Ka'ab (radhiyallaahu-anhum) etc.

Abu Zar Raazi (RA) states that more than 100,000 people had met and heard the Prophet (sallallaahu-alayhi-wasallam), representing both sexes, and such persons later narrated these incidents to their less fortunate brethren who were deprived of this advantage. The second Khaliph, Hazrat Umar (radhiyallaahu-anhu) sent out such companions who had long associations with the Prophet (sallallahu-alayhi-wasalam) as teachers to the four corners of the Muslim empire and the names of Abdullah bin Mas'ood (RA) and Abu-Hurairah (RA) are mentioned in this connection. This arrangement was prompted by the Prophet (sallallaahu-alayhi-wasallam), saying that his preachings should be conveyed to those who were not present and that such an act would be rewarded by Allah Ta'ala. He also warned that if anyone attributed any saying to him which was not uttered by the Prophet (sallallaahu-alayhi-wasalam) his place would be in Hell. This acted as a deterrent against mis-representation and fabrications.

An allegation made by Western Christian Orientalists has been given great publicity which gives the idea that the Ahaadeeth were not recorded till a hundred years after the Prophet's (sallallahu-alayhi-wasallam) death and that they were preserved only in the memories of the companions. Sprenger, a European scholar of Hadith, affirms that the above opinion is incorrect. His view is corroborated by Goldziher. Both confirm that Ahaadeeth were preserved in books called "Sahifas". Abdullah bin Amr bin Al-Aas had collected a thousand sayings which he called As-Saadiqah. Hazrat Ali (RA) had another "Sahifah" which was named Al-Qada'yah. Again the Sahifa of Humam is recognised as based on the writings of Hazrat Abu Hurairah (RA). Once the Prophet (sallallaahu-alayhi-wasallam) told Abdullah bin Umar (RA) that he should write whatever the Prophet (sallallaahu-alayhi-wasallam) said.

Meanwhile the Muslim empire had extended far and wide and there was a scope for mischief-mongers to coin false Hadith and mix them with the true ones. This state of affairs did not last long as Hazrat Umar bin Abdul Aziz (RA) (101AH) entrusted this task to the Ulama. Ibne Shihaab Az-Zuhri (RA) was the first regular compiler of the Ahaadeeth. There was another compiler Abu Bakr bin Hazm to whom the Khaliph addressed a letter directing him to compile all true Ahaadeeth as he feared the loss of this

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knowledge with the passing away of learned men. Preservation of Ahaadeeth is a matter of real pride to the whole Muslim world.

SECOND AND THIRD CENTURY

It was the second century AH that we have some renowned scholars of Hadith. In Mecca there was Abu-Juraizi (R.A.) in Medina, Imam Maalik (R.A.), in Kufa, Sufyaan Thauri (R.A.), in Basrah, Hammaad bin Salmah (R.A.), in Syria, Auza'ee (R.A.), and in Khurasaan, Abdullah bin Mubarak (R.A.). Out of the works of all these scholars, only the Mu'atta of Imam Maalik (RA) is still available. The work undertaken in the second century was not very comprehensive in character. The Mu'atta of Imam Maalik which contained 1,700 Ahaadeeth, was confined to Hijaaz and related mostly to acts of devotion such as Salaat, Roza, Zakaat and Hajj etc. It did not contain Ahaadeeth relating to the Prophet's (sallallahu-alayhi-wasallam) character and morals, his wars and explanations of the Qur'anic verses. The need for a compilation with a wider range of topics was therefore necessary.

An in-depth, study was undertaken by prominent scholars, particularly Imam Bukhari (passed away 256 AH) and Imam Muslim (passed away 161 AH). Each Hadith reported was prefaced by a chain of authorities going back to the original narrator, and this process was called Isnaad or backing. A solid foundation was, thus established for the formulation of the Shariah. Besides this, detailed investigation was carried out regarding the narrators of Hadith, their moral character, truthfulness and powers of memory. Out of 600,000 Ahaadeeth, Imam Bukhari (RA) selected only 7,275 and reported them in his book "Sahih Al-Bukhari" which is a monument of scrupulous scholarship. This work is followed by Imam Muslim's Sahih Al-Muslim which is a collection of 9,200 Ahaadeeth selected out of 300,000. Subsequently, in the next generation came the accepted canonical authorities well known as the "four Sunans" of Abu-Dawood (passed away 275 AH), Tirmizi (passed away 279 AH), Nasai (passed away 303AH) and Ibne-Maajah (passed away 295 AH). These two Sahih and the four Sunans are termed as Sihaah-e-Sittah or the Six Authentic Traditional Works. Besides, in the same period we have the Musnad of Imam Ahmad bin Hanbal (passed away 241 AH).

a high degree of moral character, exceptional characteristics of head and heart and a mighty power of insight for the upliftment of humanity for functioning as a World-Prophet after whom there was no necessity of any other reformer. The choice of Allah Ta'ala for the achievement of this end fell upon the unique and blessed personality of Muhammad (sallallaahu-alayhi-wasallam) who has been acclaimed by the greatest of thinkers as the saviour of the fallen humanity and the most successful Messenger of the Supreme Being. Some of the appreciations of the non-Muslim writers about him are given below:

WILFRED CANTWELL SMITH: "Once and for all a final clear statement of His truth and His Justice was sent down; a messenger was chosen who would deliver it, interpret it, live it with undeviated precision," and that was Muhammad (sallallaahu-alayhi-wasallam).

BERNARD SHAW: "Muhammed was a saviour of humanity, the Mercy of all men, a blessing for all men and an exemplar in every age".

PRESERVATION OF HADITH

The importance of Hadith has been detailed already and it has been established that Hadith was nothing short of revelation.

DURING THE LIFE TIME OF RASOOLULLAH (SALLALLAAHU-ALAYHI-WASALLAM)

Since Hazrat Muhammad (sallallaahu-alayhi-wasallam) was selected by Allah Ta'ala to be a World-Prophet, he was given the wisdom and insight to illustrate and explain every eventuality in a man's life and to solve problems from all angles for the benefit of mankind. For this purpose he had to utilise all possible resources that were available to him. Apart from what he declared in public, his doing in his private life, too, had to be known. It is for this reason that he took several wives from different tribes, and mostly older widows with mature judgement, not only with the idea of cementing friendly ties with those tribes but also for the purpose of their observing his acts at home closely and to pass them on faithfully to the public at large. Without appreciating this

real purpose, non-Muslim writers have levelled criticism against the Prophet (sallallahu-alayhi-wasallam) for taking so many wives, thereby suggesting that he was a sensual man. Blinded by prejudice they could not understand the practical wisdom of his marriages. Those marriages helped in greater degree the propagation of his ideals and teachings through which innumerable traditions were reported, especially those related exclusively to domestic life, and could be conveyed only through them. A very large number of Ahaadeeth have been reported by Hazrat Aishah (radhiyallaahu-anha) who had a remarkable memory and who lived for 48 years after his death.

Besides the Prophet's (sallallaahu-alyhi-wasallam) wives, there were other members of his family who were all instrumental in reporting what they had observed in his private life. Then there was Hazrat Bilaal (radhiyallahu-anhu) who was the Mu'azzin of the Prophet (sallallaahu-alayhi-wasallam) and who was much attached to him. A group of poor companions known as Ashaabus-Suffah, resided in the corner of the Masjidun-Nabawi and dedicated their lives to the study of Islam and had the privilege of being constantly in the company of the Prophet (sallallaahu-alayhi-wasallam). Further they had no other work to attend to. Amongst them was the famous narrator Abu-Hurairah, meaning "father of the cat" because of his tenderness for cats. He was a poor man and possessed nothing, and was therefore the guest of the Prophet (sallallaahu-alayhi-wasallam). People were astonished as to how he could memorise so many Ahaadeeth, but the fact was that he was constantly with the Prophet (sallallaahu-alayhi-wasallam) and had no worries about earning his livelihood. In the book "Kanzul-Ummaal", omitting repetitions 32,000 Ahaadeeth are recorded of which those reported by Hazrat Abu Hurairah (RA) are 5,374. From these figures his importance as a narrator can well be appreciated.

AFTER THE DEATH OF THE PROPHET (SAW)

First Century: There were the Sahabah (RA) who were faithful and who believed in the Prophet (sallallahu-alayhi-wasallam) implicitly as the true Prophet of Allah Ta'ala and loved him more than their own selves. They were ever ready to pick up and preserve the gems that fell from his lips. Mention may be made of the first four Khalifahs (RA). Further, there are a number of reports of Ahaadeeth by such companions as Abu Ayyoob Ansaari, Abdullah bin Umar, Abdullah bin Mas'ood, Anas bin Maalik,

IN THE NAME OF ALLAH
THE MERCIFUL THE COMPASSIONATE

"And take that which the Messenger has brought you"
"Holy Quraan"

TRANSLATION OF IMAM AN-NAWAWI'S INTRODUCTION

Praise be to Allah, Lord of the worlds, Eternal Guardian of the heavens and earths, Disposer of all created beings, Despatcher of Messengers (may the blessing and peace of Allah be upon them all) [who were sent] to those they have been entrusted to guide and reveal the religious laws to, with positive signs and clear-cut proofs. I praise Him for all favours and ask Him to increase His grace and generosity. I bear witness that there is no god but Allah alone, He having no associate, the One, the Subduer, the Generous, the Pardoner, and I bear witness that our Master Muhammad is His Servant and His Messenger, His dear one and His Beloved, the best of created beings, who was honoured with the precious Qur'aan, the enduring miracle through the passing of the years, and with the sunnas that enlighten spiritual guides; our Master Muhammad, singled out for pithiness of speech and tolerance in religion (may the blessings and peace of Allah be upon him, upon the rest of the Prophets and Messengers, and upon all their families and upon the rest of godly persons)

To proceed: It has been transmitted to us on the authority of Ali ibn Abi Talib, Abdullah ibn Mas'ud, Mu'adh ibn Jabal, Abu'd-Darda, Ibn 'Umar, Ibn 'Abbas, Anas ibn Malik, Abu Huraira and Abu Sa'id al Khudri, (may Allah be pleased with them), through many chains of authorities in the various versions, that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: 'Whosoever memorises and preserves for my People forty Hadith relating to their religion, Allah will resurrect him on the Day of Judgement in the company of jurists and religious scholars'. In another vision it reads: 'Allah will resurrect him as a jurist and religious scholar'. In the vision of Abu'd-Darda it reads: 'On the Day of Judgement I shall be an intercessor and a witness for him'. In the vision of Ibn Mas'ud it reads: It will be said to him: Enter by whichever of the doors of Paradise you wish'. In the

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version of Ibn 'Umar it reads : 'He will be written down in the company of the religious scholars and will be resurrected in the company of the martyrs'. Scholars of Hadith are agreed that it is a weak Hadith despite its many lines of transmission.

The religious scholars (may Allah be pleased with them) have composed innumerable works in this field. The first one I knew of who did so was 'Abdullah ibn al-Mubarak, followed by Ibn Aslam at-Tusi the godly scholar, then al-Hasan ibn Sufyan an-Nasai, Abu Bakr al-Ajurri, Abu Bakr Muhammad ibn Ibrahim al-Asfahani, ad-Daraqutni, al-Hakim, Abu Nu'aim, Abu 'Abd ar-Rahman as-sulami, Abu Sa'id al-Mahni, Abu 'Uthman as-Sabuni, Abdullah ibn Muhammad al-Ansari, Abu Bakr al-Baihaqi, and countless others, both ancient and modern.

I have asked Allah Almighty for guidance in bringing together forty Hadith in emulation of those eminent religious leaders and guidance of Islam. Religious scholars are agreed it is permissible to put into practice a weak Hadith if virtuous deeds are concerned; despite this, I do not rely on this Hadith but on his having said (may the blessings and peace of Allah be upon him) the [following] sound Hadith: 'Let him who was a witness among you inform him who was absent, on his having said (may the blessings and peace of Allah be upon him): 'May Allah make radiant [the face of] someone who has heard what I have said, has learnt it by heart and has transmitted it as he heard it. Furthermore there were some religious scholars who brought together forty Hadith on the basic rules of religion, on subsidiary matters, or on jihad, while others did so on asceticism, on rules of conduct or on sermons. All these are godly aims - may Allah be pleased with those who pursued them. I, however, considered it best to bring together forty Hadith more important than all of these, being forty Hadith which would incorporate all of these, each Hadith being one of the great precepts of religion, described by religious scholars as being 'the axis of Islam' or 'the half of Islam' or 'the third of it', or the like, and to make a rule that these forty Hadith be [classified as] sound and that the majority of them be in the Sahihs of al-Bukhari and Muslim. I give them without the chains of authorities so as to make it easier to memorise them and to make them of wider benefit, if Allah Almighty wills and I append to them a section explaining abstruse expressions¹. Every person wishing to attain the Hereafter should know these Hadith because of the important matters they contain and the

directions they give in respect of all forms of obedience, this being obvious to everyone who has reflected upon it. On Allah do I rely and depend, and to Him do I entrust myself; to Him be praise and grace, and with Him is success and immunity [to error].

1. The translation has been limited to the text and does not include an-Nawawi's comments.

الْحَدِيثُ الْأَوَّلُ

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ"

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنُ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدٍ زُبَيْدُ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمِ الْقَشِيرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ -

HADEETH 1

Actions are judged by intentions

On the authority of Ameerul-mu'mineen, Abu Hafs, Umar Ibne Al-Khattab (radhiyallaahu-anhu) who said : I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Actions are (not judged) but by intentions and every man will have but that which he intended. Thus he whose migration* was for Allah and His Messenger, his migration was for Allah and His Messenger. And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that which he migrated."

(Bukhari and Muslim)

الْحَدِيثُ الثَّانِي

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاسْتَدْرَكَتِيهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا" قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: "أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ" قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ

تَكُنْ تَرَاةً فَإِنَّهُ يَدْرَاكَ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ - قَالَ:
 "مَا الْمُسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ" قَالَ: فَأَخْبِرْنِي
 عَنْ أَمَارَاتِهَا قَالَ: "أَنْ تَلِدَ الْأُمَمَةُ رَبَّتَهَا، وَأَنْ تُدْرَى
 الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ"
 ثُمَّ انْطَلَقَ فَلَيْثُ مَلِيًّا ثُمَّ قَالَ: "يَا عُمَرُ أَتَدْرِي مَنْ
 السَّائِلُ؟" قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّهُ جِبْرِيلُ
 أَتَاكُمْ لِيُعَلِّمَكُمْ دِينَكُمْ -
 رَوَاهُ مُسْلِمٌ.

HADEETH 2

Hadeeth-e-Jibra'ee (A.S.)

Also on the authority of Umar (R.A.) who said: One day while we were sitting with Rasoolullah (sallallaahu-alayhi-wasallam) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat by Rasoolullah (sallallaahu-alayhi-wasallam). Resting his knees against his (the Prophet's) and placing the palms of his hands on his thighs, he said: "O Muhammad, tell me about Islam." Rasoolullah (sallallaahu-alayhi-wasallam) said: "Islam is to testify that there is none worthy of worship but Allah and Muhammad is the Messenger of Allah, to perform the salaah, to pay Zakaah to fast in Ramadaan, and to make pilgrimage to the House (Ka'bah) if you are able to do so.." He said you have spoken rightly," and we were amazed at him, asking him and saying that he had spoken rightly.

He said: "Then tell me about Iman." He said: "To believe in Allah, His angels, His Books, His messengers and the Last Day and to believe in Divine Destiny, both the good and the evil thereof." He said: You have spoken rightly." He said: "Then tell me about Ihsaan*." He said: "It is to worship Allah as though you are seeing Him. And if you are not (able to) see Him, yet truly, He sees you." He said: "Then tell me about The Hour." He said: "The

one questioned about it knows no more than the questioner." He said: "Then tell me about its signs." He said: That the slave-girl will give birth to her mistress and you will see the bare-footed, naked, destitute herdsman competing in constructing lofty buildings." He then took himself off and I stayed for a time. Then he (the Prophet) said: "O Umar, do you know who the questioner was?" I said: "Allah and His Rasool know best." He said: "It was Jibra'eel who came to teach you your religion."

(Muslim)

الحديث الثالث

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ
 عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ،
 وَإِيتَاءَ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ"
 رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

HADEETH 3

The Five Pillars of Islam

On the authority of Abu Abdur-Rahmaan Abdullah, the son of Umar Ibne Al-Khattab (R.A.) who said:

I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Islam has been built on five (pillars): testifying that there is no one worthy of worship but Allah and Muhammad is the messenger of Allah, performing the salaah, paying the Zakaah, making pilgrimage to the House (Ka'bah) and fasting in Ramadhaan."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ :
 "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا
 نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً
 مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ
 وَيُؤَمِّرُ بَارْبَعِ كَلِمَاتٍ : يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ،
 وَشَقِيَّ أَوْ سَعِيدٌ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ
 لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا
 إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ
 فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى
 مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ
 فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 4

The Stages in which a Man is Created and the Four Matters about which the Angel is Commanded

On the authority of Abu Abdur-Rahmaan Abdullah Ibne Mas'ood (R.A.) who said that the Rasoolullah (sallallaahu-alayhi-wasalam) - and he is the truthful, the believed who narrated to us: "Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of a seed, then he is a

clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether he will be happy or unhappy. By Allah, other than whom there is no god, verily one of you behaves like the people of Jannah until there is but an arm's length between him and it, and that which has been written, overtakes him, and so he behaves like the people of Hell-fire and thus, he enters it; and one of you behaves like the people of hell-fire until there is but an arms' length between him and it, and that which has been written overtakes him and so he behaves like the people of Jannah and thus he enters it."

(Bukhari and Muslim)

الْحَدِيثُ الْخَامِسُ

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 "مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"
 رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَفِي رَوَايَةٍ لِمُسْلِمٍ :
 "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ"

HADEETH 5

Bid'at is Rejected

On the authority of Ummul-Mu'mineen Umme Abdullah Aa'ishah (radhiyallaahu-anhaa who said that Rasoolullah (sallallaahu-alayhi-wasalam) said: "He who innovates something in this matter of ours that is not of it will have it rejected."

(Bukhari and Muslim)

In one version by Muslim it reads: "He who does an act which our matter is not (in agreement) with, will have it rejected."

الْحَدِيثُ السَّادِسُ

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

” إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا
أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ. فَمَنْ اتَّقَى
الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ

فِي شُبُهَاتٍ فَقَدْ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى
حَوْلَ الْحَيِ يُوشِكُ أَنْ يَرْتَعَ فِيهِ. - أَلَا وَإِنَّ لِكُلِّ
مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. - أَلَا وَإِنَّ
فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ
كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا
وَهِيَ الْقُلُوبُ.

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 6

Halaal (Lawful) and Haraam (Unlawful)

On the authority of Abu Abdullah An-Nu'maan, the son of Basheer (R.A.) who said:

“I heard Rasoolullah (sallallaahu-alayhi-wasallam) saying: ‘That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears

himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly, every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly, in the body there is a morsel of flesh which, if it be healthy, all the body is healthy, and which, if it be diseased, all of it is diseased. Truly it is the heart.”

الْحَدِيثُ السَّابِعُ

عَنْ أَبِي رُقَيْيَةَ تَمِيمِ بْنِ أَدْرِيسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

” الدِّينُ النَّصِيحَةُ ” قُلْنَا: لِمَنْ؟ قَالَ: ” لِلَّهِ،
وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِإِئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ ”
رَوَاهُ مُسْلِمٌ.

HADEETH 7

Religion is sincerity On the authority of Abu Ruqaiy-yah Tameem Ibne Aus Ad-Daree (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

“Religion is sincerity*.” We said: “To whom?” He said: “To Allah and His Book, and His Messenger and to the leaders of the Muslims and their common folk.”

(Muslim)

الْحَدِيثُ الثَّامِنُ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ:

الْحَدِيثُ السَّادِسُ

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

”إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا
أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَى
الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ
فِي شُبُهَاتٍ فَقَدْ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى
حَوْلَ الْحِجَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ - إِلَّا وَإِنَّ لِكُلِّ
مَلِكٍ حِمًى، إِلَّا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ - إِلَّا وَإِنَّ
فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ
كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، إِلَّا
وَهِيَ الْقُلُوبُ -

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 6

Halaal (Lawful) and Haraam (Unlawful)

On the authority of Abu Abdullah An-Nu'maan, the son of Basheer (R.A.) who said:

“I heard Rasoolullah (sallallaahu-alayhi-wasallam) saying: ‘That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears

himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly, every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly, in the body there is a morsel of flesh which, if it be healthy, all the body is healthy, and which, if it be diseased, all of it is diseased. Truly it is the heart.”

الْحَدِيثُ السَّابِعُ

عَنْ أَبِي رُقَيْيَةَ تَمِيمِ بْنِ أَرْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

”الْدِّينُ النَّصِيحَةُ“ قُلْنَا: لِمَنْ؟ قَالَ: ”لِلَّهِ،
وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ“
رَوَاهُ مُسْلِمٌ.

HADEETH 7

Religion is sincerity On the authority of Abu Ruqaiy-yah Tameem Ibne Aus Ad-Daree (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

“Religion is sincerity.” We said: “To whom?” He said: “To Allah and His Book, and His Messenger and to the leaders of the Muslims and their common folk.”

(Muslim)

الْحَدِيثُ الثَّامِنُ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ:

الْحَدِيثُ السَّادِسُ

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

” إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا
أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ. فَمَنِ اتَّقَى
الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ. وَمَنْ وَقَعَ

فِي شُبُهَاتٍ فَقَدْ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى
حَوْلَ الْحَيِّ يُوشِكُ أَنْ يَرْتَعَ فِيهِ. إِلَّا وَإِنَّ لِكُلِّ
مَلِكٍ حِمًى، إِلَّا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ. إِلَّا وَإِنَّ
فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ
كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، إِلَّا
وَهِيَ الْقَلْبُ.

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 6

Halaal (Lawful) and Haraam (Unlawful)

On the authority of Abu Abdullah An-Nu'maan, the son of Basheer (R.A.) who said:

“I heard Rasoolullah (sallallaahu-alayhi-wasallam) saying: ‘That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears

himself in regard to his religion and his honour, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly, every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly, in the body there is a morsel of flesh which, if it be healthy, all the body is healthy, and which, if it be diseased, all of it is diseased. Truly it is the heart.”

الْحَدِيثُ السَّابِعُ

عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَرْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

”الْدِّينُ النَّصِيحَةُ“ قُلْنَا: لِمَنْ؟ قَالَ: ”لِلَّهِ،
وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ“
رَوَاهُ مُسْلِمٌ.

HADEETH 7

Religion is sincerity On the authority of Abu Ruqaiy-yah Tameem Ibne Aus Ad-Daree (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

“Religion is sincerity.” We said: “To whom?” He said: “To Allah and His Book, and His Messenger and to the leaders of the Muslims and their common folk.”

(Muslim)

الْحَدِيثُ الثَّامِنُ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ:

مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ
مَسَائِلِهِمْ وَاجْتِلَالَهُمْ عَلَى أَنْبِيَائِهِمْ
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 9

Excessive questioning and disagreeing with Prophets -
a cause for destruction

On the authority of Abu Hurairah Abdur-Rahmaan Ibne Sakhr (R.A.) who said: "I heard Rasoolullah (sallallaahu-alayhi-wasallam) said:

"What I have forbidden to you avoid: What I have ordered you (to do), do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those before you."

(Bukhari and Muslim)

الْحَدِيثُ الْعَاشِرُ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا) وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا

"أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى"
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 8

Rasoolullah (sallallaahu-alayhi-wasallam) has been ordered to fight against the people until they embrace Islam

On the authority of Ibne Umar (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"I have been ordered to fight* against people until they testify that there is no deity but Allah and that Muhammad (sallallaahu-alayhi-wasallam) is the messenger of Allah and until they perform the prayers and pay the Zakaah. And if they do so they will have gained the protection from me for their lives and their properties, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Allah, The Almighty.

(Bukhari and Muslim)

الْحَدِيثُ الثَّاسِعُ

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُّوهُ"

” أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى “
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 8

Rasoolullah (sallallaahu-alayhi-wasallam) has been ordered to fight against the people until they embrace Islam

On the authority of Ibne Umar (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

“I have been ordered to fight* against people until they testify that there is no deity but Allah and that Muhammad (sallallaahu-alayhi-wasallam) is the messenger of Allah and until they perform the prayers and pay the Zakaah. And if they do so they will have gained the protection from me for their lives and their properties, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Allah, The Almighty.

(Bukhari and Muslim)

الْحَدِيثُ الثَّاسِعُ

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

” مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُّوْا

مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ “
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 9

Excessive questioning and disagreeing with Prophets - a cause for destruction

On the authority of Abu Hurairah Abdur-Rahmaan Ibne Sakhr (R.A.) who said: “I heard Rasoolullah (sallallaahu-alayhi-wasallam) said:

“What I have forbidden to you avoid: What I have ordered you (to do), do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those before you.”

(Bukhari and Muslim)

الْحَدِيثُ الْعَاشِرُ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

” إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا) وَقَالَ تَعَالَى: (يَا أَيُّهَا الَّذِينَ آمَنُوا

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلَ
يُطَيِّلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ:
يَا رَبُّ يَا رَبُّ؛ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ
وَمَلْبَسُهُ حَرَامٌ، وَغَدِي بِالْحَرَامِ؛ فَأَنَّى يُسْتَجَابُ
لَهُ؟" رَوَاهُ مُسْلِمٌ.

HADEETH 10

Allah is good and accepts only that which is good

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Allah, The Almighty, is pure and accepts that which is pure. Allah has commanded the Mu'mineen* to do that which He commanded The Messengers (to do). And Allah Ta'aala has said: "O ye Messengers! Eat of the good things, and do right." And Allah Ta'aala said: "O ye who believe! eat of the good things wherewith We have provided you." Then he mentioned (the case of) a man who has journeyed far, is dishevelled and dusty and who spreads out his hands to the sky (saying) 'O Lord! O Lord!' - while his food is unlawful, his drink is unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered! (his (dua) be accepted.)

(Muslim)

الْحَدِيثُ الْحَادِي عَشَرَ

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

”دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ“
رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ
”حَسَنٌ صَحِيحٌ“

HADEETH 11

Doubtful matters should be abandoned

On the authority of Abu Muhammed Al-Hasan, the son of Ali Ibne Abi Taalib, the grandson of Rasoolullah (sallallaahu-alayhi-wasallam), and the one who is the most beloved of him* (radhiyal-laahu-anhumaa), who said:

"I memorised from Rasoolullah (sallallaahu-alayhi-wasallam): 'Leave that which makes you doubt for that which does not make you doubt.'"

(Tirmizi and Nasa'i)*

الْحَدِيثُ الثَّانِي عَشَرَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ:

”مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ“
حَدِيثٌ حَسَنٌ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

HADEETH 12

A good Muslim forsakes vanities

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Part of someone's being a good Muslim is his leaving alone that which does not concern him."

(Tirmizi)

”دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ“

رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ
”حَسَنٌ صَحِيحٌ“

HADEETH 11

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On the authority of Abu Muhammed Al-Hasan, the son of Ali Ibne Abi Taalib, the grandson of Rasoolullah (sallallaahu-alayhi-wasallam), and the one who is the most beloved of him* (radhiyal-laahu-anhumaa), who said:

”I memorised from Rasoolullah (sallallaahu-alayhi-wasallam):
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(Tirmizi and Nasa’i)*

الْحَدِيثُ الثَّانِي عَشَرَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ:

”مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ“
حَدِيثٌ حَسَنٌ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

HADEETH 12

A good Muslim forsakes vanities

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

”Part of someone’s being a good Muslim is his leaving alone that which does not concern him.”

(Tirmizi)

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلَ
يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ:
يَا رَبُّ يَا رَبُّ؛ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ
وَمَلْبَسُهُ حَرَامٌ، وَغَدِي بِالْحَرَامِ؛ فَأَنَّى يُسْتَجَابُ
لَهُ! رَوَاهُ مُسْلِمٌ.

HADEETH 10

Allah is good and accepts only that which is good

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

”Allah, The Almighty, is pure and accepts that which is pure. Allah has commanded the Mu’mineen* to do that which He commanded The Messengers (to do). And Allah Ta’aala has said: “O ye Messengers! Eat of the good things, and do right.” And Allah Ta’aala said: “O ye who believe! eat of the good things wherewith We have provided you.” Then he mentioned (the case of) a man who has journeyed far, is dishevelled and dusty and who spreads out his hands to the sky (saying) “O Lord! O Lord!” - while his food is unlawful, his drink is unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!” (his (dua) be accepted.)

(Muslim)

الْحَدِيثُ الْحَادِي عَشَرَ

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْحَدِيثُ الثَّالِثُ عَشَرَ

عَنْ أَبِي حَمَزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ لِنَفْسِهِ" رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

HADEETH 13

A true Believer wishes for his brother what he wishes for himself

On the authority of Abu Hamzah Anas Ibne Maalik (R.A.) the servant of Rasoolullah (sallallaahu-alayhi-wasallam), that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"None of you truly believes until he wishes for his brother what he wishes for himself."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ عَشَرَ

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ"

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

HADEETH 14

The blood of a Muslim is sacred

On the authority of Ibne Mas'ood (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"The blood of a Muslim may not be legally spilt other than in one of the three (instances): a married person who commits adultery; a life for a life; and one who foresakes his religion and abandons the community."

(Bukhari and Muslim)

الْحَدِيثُ الْخَامِسُ عَشَرَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ" رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

HADEETH 15

Qualities of a Believer

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Let him who believes in Allah and the Last Day either speak good or keep silent; and let him who believes in Allah and the last Day be generous to his neighbour; and let him who believes in Allah and the Last day be generous to his guest."

(Bukhari and Muslim)

الْحَدِيثُ السَّادِسَ عَشَرَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي،
قَالَ: "لَا تَغْضَبُ". فَرَدَّدَ مَرَارًا، قَالَ: "لَا تَغْضَبُ"
رَوَاهُ الْبُخَارِيُّ.

HADEETH 16

"Do not become angry"

On the authority of Abu Hurairah (R.A.) who said that a man said to Rasoolullah (sallallaahu-alayhi-wasallam): "Counsel me." He (The prophet) said: "Do not become angry." The man repeated (his request several times, and he (The Prophet) said: "Do not become angry."

(Bukhari)

الْحَدِيثُ السَّابِعَ عَشَرَ

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ: فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ"
رَوَاهُ مُسْلِمٌ.

HADEETH 17

Proficiency in all things

On the authority of Abu Ya'laa Shaddaad Ibne Aus (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

(Muslim)

الْحَدِيثُ الثَّامِنَ عَشَرَ

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَابْنِ عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"إِلَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ"
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ وَفِي بَعْضِ النُّسخِ حَسَنٌ صَحِيحٌ.

HADEETH 18

Fearing Allah at all times

On the authority of Abu Zarr Jundub Ibne Junaadah and Abu Abdur-Rahmaan Mu'aaz Ibne Jabal (R.A.) that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."
(Tirmizi)

الْحَدِيثُ السَّادِسَ عَشَرَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي،
قَالَ: "لَا تَغْضَبُ". فَرَدَّدَ مِرَارًا، قَالَ: "لَا تَغْضَبُ"
رَوَاهُ الْبُخَارِيُّ.

HADEETH 16

"Do not become angry"

On the authority of Abu Hurairah (R.A.) who said that a man said to Rasoolullah (sallallaahu-alayhi-wasallam): "Counsel me." He (The prophet) said: "Do not become angry." The man repeated (his request several times, and he (The Prophet) said: "Do not become angry."

(Bukhari)

الْحَدِيثُ السَّابِعَ عَشَرَ

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ: فَإِذَا قَتَلْتُمْ
فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ،
وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرْحَمْ ذَبِيحَتَهُ"
رَوَاهُ مُسْلِمٌ.

HADEETH 17

Proficiency in all things

On the authority of Abu Ya'laa Shaddaad Ibne Aus (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

(Muslim)

الْحَدِيثُ الثَّامِنَ عَشَرَ

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَابْنِ عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ
رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ
تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ"

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ وَفِي بَعْضِ النُّسخِ حَسَنٌ

صَحِيحٌ.

HADEETH 18

Fearing Allah at all times

On the authority of Abu Zarr Jundub Ibne Junaadah and Abu Abdur-Rahmaan Mu'aaz Ibne Jabal (R.A.) that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."

(Tirmizi)

HADEETH 19

Rasoolullah's (sallallaahu-alayhi-wassalam) advice to Hazrat Ibne Abbaas (RA)

On the authority of Abu Abbaas Abdullah, the son of Abbaas (R.A.) who said:

"One day I was behind Rasoolullah (sallallaahu-alayhi-wasallam) and he said to me: 'Young man! I shall teach you some words (of advice):

Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something which Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something which Allah had already prescribed for you. The pens have been lifted and the pages have dried.*.

(Tirmizi)

In a version other than Tirmizi it reads: "Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity

and He will know you in adversity. Know that what has passed you by was not going to befall you. And that which has befallen you, was not going to pass you. And know that victory comes with patience, relief with affliction, and ease with hardship.

الْحَدِيثُ الْعِشْرُونَ

عَنْ أَبِي مَسْعُودٍ عَقْبَةَ بْنِ عَمْرِو بْنِ النَّصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى: إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ"

رَوَاهُ الْبُخَارِيُّ

الْحَدِيثُ الثَّاسِعَ عَشَرَ

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ لِي يَا غُلَامُ، إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ. رُفِعَتِ الْأَقْلَامُ وَوُجِفَتِ الصُّحُفُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ:

"احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكُرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا"

HADEETH 20

Shame (Hayaa')

On the authority of Abu Mas'ood Uqbah bin Amr Al-Ansaari Al-Badri (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wa-sallam) said:

"Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish*."

الْحَدِيثُ الْحَادِي وَالْعِشْرُونَ

عَنْ أَبِي عَمِيرٍ - وَقِيلَ أَبِي عَمْرَةَ - سُفْيَانُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ - قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ، قَالَ: "قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمْ"

رَوَاهُ مُسْلِمٌ -

HADEETH 21

Iman and uprightlousness

On the authority of Abu Amr - and he is also known as Abu Amrah - Sufyaan Ibne Abdullah (R.A.) who said: "I said: 'O Messenger of Allah! Tell me something about Islam which I can ask of no one but you.' He said: 'Say: I believe in Allah - and thereafter be upright.'"

(Muslim)

الْحَدِيثُ الثَّانِي وَالْعِشْرُونَ

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا:

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

أَرَأَيْتَ إِذَا أَصَلَّيْتُ الْمَكْتُوباتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَّلْتُ

الْحَلَائِلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا،

أَدْخُلُ الْجَنَّةَ؟ قَالَ: "نَعَمْ" - رَوَاهُ مُسْلِمٌ -

HADEETH 22

Prescription for entering Jannah

On the authority of Abu Abdullah Jaabir, the son of Abdullah Al-Ansari (R.A.) who said that a man asked Rasoolullah (sallallaahu-alayhi-wasallam): "Do you think that if I performed the obligatory prayers, fast in Ramadhaan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, shall I enter Jannah?" He said: "Yes."

(Muslim)

الْحَدِيثُ الثَّالِثُ وَالْعِشْرُونَ

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"الْطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ،

يَا عِبَادِي : كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَى اللَّهُ
فَاسْتَهْدُوْنِيْ اِهْدِكُمْ . يَا عِبَادِي : كُلُّكُمْ جَائِعٌ إِلَّا
مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُوْنِيْ أَطْعِمْكُمْ . يَا عِبَادِي : كُلُّكُمْ
عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُوْنِيْ اكْسُكُمْ . يَا عِبَادِي :
إِنْكُمْ تُخْطِئُوْنَ بِاللَّيْلِ وَالنَّهَارِ ، وَأَنَا أَغْفِرُ الذُّنُوبَ
جَمِيعًا ، فَاسْتَغْفِرُوْنِيْ أَغْفِرْ لَكُمْ .

يَا عِبَادِي : إِنْكُمْ لَنْ تَبْلُغُوا ضِرِّيْ فَتَضُرُّوْنِيْ ، وَلَنْ تَبْلُغُوا
نَفْعِيْ فَتَنْفَعُوْنِيْ . يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ
وَإِنْكُمْ وَجْنَكُمْ كَانُوا عَلَى اتِّفَى قَلْبِ رَجُلٍ وَاحِدٍ
مِنْكُمْ ، مَا زَادَ ذَلِكَ فِي مُلْكِيْ شَيْئًا . يَا عِبَادِي لَوْ

ذَلِكَ مِمَّا عِنْدِيْ إِلَّا كَمَا يَنْقُصُ الْبَحْرِ إِذَا أُدْخِلَ الْبَحْرُ
يَا عِبَادِي : إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيْهَا لَكُمْ ، ثُمَّ
أَوْفِيْكُمْ إِيَّاهَا ، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ ، وَمَنْ
وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

رَوَاهُ مُسْلِمٌ .

HADEETH 24

Hadeeth-e-Qudsee regarding oppression, guidance,
Livelihood, Forgiveness etc.

وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَآنِ - أَوْ تَمْلَأُ مَا بَيْنَ
السَّمَاءِ وَالْأَرْضِ ، وَالصَّلَاةُ نُورٌ ، وَالصَّدَقَةُ بُرْهَانٌ ،
وَالصَّبْرُ ضِيَاءٌ ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ
النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمِعْتَقُهَا أَوْ مُوْبِقُهَا .
رَوَاهُ مُسْلِمٌ .

HADEETH 23

Tahaarah, Tahmeed, Tasbeeh etc; the Qur'aan being an ar-
gument for or against a person: everyone being a vendor
of his own soul. On the authority of Abu Maalik Al-Haarith

On the authority of Abu Maalik Al-Haarith Ibne Aasim Al-Ash'ari
(R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam)
said:

"Purity is half of faith. Alhamdulillah (praise be to Allah) fills the
scales. and Subhanallah (how far is Allah from every imperfec-
tion) and Alhamdulillah (praise be to Allah) fill that which is
between heaven and earth. Prayer is light: charity is proof;
patience is illumination; and the Qur'aan is an argument for or
against you. Everyone starts his day and is a vendor of his soul,
either freeing it or bringing about its ruin."

(Muslim)

الْحَدِيثُ الرَّابِعُ وَالْعِشْرُونَ

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِيمَا يَرُوْنَهُ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ :

" يَا عِبَادِي : إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِيْ وَجَعَلْتُهُ
بَيْنَكُمْ وَمَحْرَمًا فَلَا تَظَالَمُوا .

اللَّهُ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا تَصَلِّي، وَيَصُومُونَ كَمَا تَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ.
قَالَ:

”أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْعُرْفِ صَدَقَةٌ، وَنَهْيٍ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ“
قَالُوا: يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: ”أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَذْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ“
رَوَاهُ مُسْلِمٌ

HADEETH 25

Various forms of charity

On the authority of Abu Zarr (R.A.) who said that some of the Companions of Rasoolullah (sallallaahu-alayhi-wasallam) said to Rasoolullah (sallallaahu-alayhi-wasallam):

"O Messenger of Allah, the affluent have made off with the rewards: they pray as we pray, they fast as we fast, and they give away in charity the superfluity of their wealth." He said: "Has not Allah made things for you to give away in charity? Truly, every Tasbeeh* is a charity, every Takbeer is a charity, every Tahmeed is a charity and every Tahleel* is a charity; to enjoin a good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity." They said: "O Messenger

On the authority of Aby Zarr Al-Gifaari (R.A.) who relates from Rasoolullah (sallallaahu-alayhi-wasallam) that amongst the sayings he relates from his Lord (may He be glorified), is that He said: "O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. "O My servants, all of you are astray except those whom I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those whom I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked, except those whom I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. "O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the Jinn of you to be pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the Jinn of you as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the Jinn of you to rise up in one place and make a request of me, and were I to give everyone what he requested, that would not decrease what I have, anymore than a needle decreases the sea if put into it. "O My servants, it is but your deeds that I reckon up for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself."

(Muslim)

الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيضًا:

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا، لِيُنَبِّئَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ

of Allah, when one of us fulfils his sexual desire will he have some reward for that?" He said: "Do you not think that were he to act upon it unlawfully, he would be sinning? Likewise, if he has acted upon it lawfully, he will have a reward."

(Muslim)

الْحَدِيثُ السَّادِسُ وَالْعِشْرُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ"

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 26

Various forms of charity

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take towards salaah is a charity; and removing a harmful thing from the road is charity."

(Bukhari and Muslim)

الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ"

رَوَاهُ مُسْلِمٌ

وَعَنْ وَابِصَةَ بِنِ مَعْبِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

"جِئْتُ تَسْأَلُ عَنِ الْبِرِّ؟" قُلْتُ: نَعَمْ. قَالَ: "إِسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ"

حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنَ

حَنْبَلٍ وَالِدِ إِرْمِيِّ بِإِسْنَادٍ حَسَنٍ.

HADEETH 27

Righteousness and wrongdoing

On the authority of An-Nawaas Ibne Sam'aan (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Righteousness is good morality and wrongdoing is that which wavers in your soul and which you dislike people finding out about."

(Muslim)

of Allah, when one of us fulfils his sexual desire will he have some reward for that?" He said: "Do you not think that were he to act upon it unlawfully, he would be sinning? Likewise, if he has acted upon it lawfully, he will have a reward."

(Muslim)

الْحَدِيثُ السَّادِسُ وَالْعِشْرُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

"كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ"

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADEETH 26

Various forms of charity

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take towards salaah is a charity; and removing a harmful thing from the road is charity."

(Bukhari and Muslim)

الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ"

رَوَاهُ مُسْلِمٌ

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

"جِئْتُ تَسْأَلُ عَنِ الْبِرِّ؟" قُلْتُ: نَعَمْ. قَالَ: "إِسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتُ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَافْتَوَوْكَ"

حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنَ

حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ.

HADEETH 27

Righteousness and wrongdoing

On the authority of An-Nawaas Ibne Sam'aan (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Righteousness is good morality and wrongdoing is that which wavers in your soul and which you dislike people finding out about."

(Muslim)

On the authority of Waabisah Ibne Ma'bad (R.A.) who said: I came to Rasoolullah (sallallaahu-alayhi-wasallam) and he said:

"Have you come to ask about righteousness?" I said: "Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people have again and again given you their legal opinion (in its favour)."

(Musnad Imaan Ahmed Ibne Hambal and Ad-Daaramee)

الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ

عَنْ أَبِي نَجِيحٍ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً
وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا:
يَا رَسُولَ اللَّهِ، كَانَتْهَا مَوْعِظَةً مُؤَدِّعٍ، فَأَوْصِنَا. قَالَ:
"أُرْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ
تَأْتَرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى
إِحْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ
الْمُهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ
الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ،
وَكُلُّ ضَلَالَةٍ فِي النَّارِ."

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADEETH 28

Rasoolullah's (sallallaahu-alayhi-wassalam)
farewell sermon

On the authority of Abu Najeeh Al-Irbaadh Ibne Saariyah (R.A.) who said:

"Rasoolullah (sallallaahu-alayhi-wassalam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us."

He said: "I counsel you to fear Allah (may He be glorified) and to give absolute obedience even if a slave becomes your leader. Verily, he amongst you who lives (long) will see great controversy (difference), so you must keep to my Sunnah and the Sunnah of the Khulafaa'e Raashideen - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray and every going astray is in Hell-fire."

(Abu Dawood and Tirmizi)

الْحَدِيثُ التَّاسِعُ وَالْعِشْرُونَ

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي
الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ
عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ تَعَالَى
عَلَيْهِ: تَعَبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا، وَتَقِيْمُ الصَّلَاةَ،
وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ.
ثُمَّ قَالَ: إِلَّا أَدُلَّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جَنَّةٌ"

On the authority of Waabisah Ibne Ma'bad (R.A.) who said: I came to Rasoolullah (sallallaahu-alayhi-wasallam) and he said:

"Have you come to ask about righteousness?" I said: "Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and fro in the breast even though people have again and again given you their legal opinion (in its favour)."

(Musnad Imaan Ahmed Ibne Hambal and Ad-Daaramee)

الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ

عَنْ أَبِي نَجِيحٍ الْعَرَبِيُّ بْنُ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً
وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا:
يَا رَسُولَ اللَّهِ، كَانَتْهَا مَوْعِظَةً مُؤَدِّعٍ، فَأَوْصِنَا. قَالَ:
"أُرْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ
تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى
إِحْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ
الْمُهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ
الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ،
وَكُلُّ ضَلَالَةٍ فِي النَّارِ."

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADEETH 28

Rasoolullah's (sallallaahu-alayhi-wassalam)
farewell sermon

On the authority of Abu Najeer Al-Irbaadh Ibne Saariyah (R.A.) who said:

"Rasoolullah (sallallaahu-alayhi-wassalam) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us."

He said: "I counsel you to fear Allah (may He be glorified) and to give absolute obedience even if a slave becomes your leader. Verily, he amongst you who lives (long) will see great controversy (difference), so you must keep to my Sunnah and the Sunnah of the Khulafaa'e Raashideen - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray and every going astray is in Hell-fire."

(Abu Dawood and Tirmizi)

الْحَدِيثُ التَّاسِعُ وَالْعِشْرُونَ

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي
الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ
عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ تَعَالَى
عَلَيْهِ: تَعَبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا، وَتَقِيُمُ الصَّلَاةَ،
وَتَوُتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ.
ثُمَّ قَالَ: إِلَّا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جَنَّةٌ

He said: "You have asked me about a major matter, yet it is easy for him for whom Allah Almighty makes it easy. You should

worship Allah, associating nothing with Him; you should perform the Salaah; you should pay the Zakaah; you should fast in Ramadhaan; and you should make the pilgrimage to the House." Then he said shall I not show you the gates to goodness? Fasting (which) is a shield; charity (which) extinguishes sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he recited; "Who forsake their beds to cry unto their Lord in fear and hope, and spend of that which We have bestowed on them. No soul knoweth what is kept hidden for them of joy, as a reward for what they used to do*" Then he said: "Shall I not tell you of the peak of the matter, its pillar, and its topmost part?"

I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam; the pillar is Salah; and its topmost part is "Jihaad". Then he said shall I not tell you of the controlling of all that?" I said: "Yes, O Messenger of Allah". And he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will what we say be held against us?" He said: "May your

mother be bereaved of you, Mu'aaz! is there anything that topples people on their faces - or he said 'on their noses' - into Hell- fire other than the harvests of their tongues?"

(Tirmizi)

الْحَدِيثُ الثَّلَاثُونَ

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّغُوهَا، وَحَدَّ حَدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحِمَةً لَكُمْ غَيْرَ نُسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا"

وَالصَّدَقَةَ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) حَتَّى بَلَغَ (يَعْمَلُونَ) ثُمَّ قَالَ: "أَلَا أُخْبِرُكَ بِرَأْسِ الْأُمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟" قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: "رَأْسُ الْأُمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ" ثُمَّ قَالَ: "أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟" قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فَأَخَذَ بِلِسَانِهِ وَقَالَ: "كَفَّ عَلَيْكَ هَذَا" قُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَهَوَّاءُ خَدْنُ وَنَ بِهَاتِنَا كَلَمُ بِهِ؟ فَقَالَ: "تَكَلَّتْكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ. أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ. إِلَّا أَحْصَاءُ أَلْسِنَتِهِمْ؟"

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADEETH 29

Acts which will earn a person Jannah and safeguard him against Jahannam

On the authority of Mu'aaz bin Al-Jabal (R.A.) who said that I said: "O Messenger of Allah, tell me of an act which will take me into Jannah and which will keep me away from Hell-fire."

حَدِيثُ حَسَنٍ رَوَاهُ الدَّارُ الْقُطْنِيُّ وَغَيْرُهُ.

HADEETH 30

Religious duties laid down by Allah Ta'aala

On the authority of Abu Tha'labah Al-Khushanee Jurthoom Ibne Naashir (R.A.) that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Allah, The Almighty has laid down duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them; about some things he was silent - out of compassion for you, not forgetfulness -, so seek not after them."

(Daara-Qutni)

الْحَدِيثُ الْحَادِي وَالْثَلَاثُونَ

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَعْمَلْتُهُ أَحَبَّنِي
اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ:
"إِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْهَدْ فِيهَا
عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ"
رَوَاهُ ابْنُ مَاجَهَ وَغَيْرُهُ بِإِسْنَادٍ حَسَنٍ.

HADEETH 31

Prescriptions for earning the love of Allah and the people

On the authority of Abul-Abbaas Sahl Ibne Sa'd As-Saa'idee (R.A.) who said that a man came to Rasoolullah (sallallaahu-alayhi-wasallam) and said:

"O Messenger of Allah, direct me to an act which, if I do, (will cause) Allah to love me and people to love me." He said: "Renounce the world and Allah will love you, and renounce what people possess and people will love you."

(Ibne Maajah)

الْحَدِيثُ الثَّانِي وَالْثَلَاثُونَ

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"لَا ضَرَرَ وَلَا ضِرَارَ"
حَدِيثُ حَسَنٍ، رَوَاهُ ابْنُ مَاجَهَ وَالدَّارُ الْقُطْنِيُّ وَغَيْرُهُ
هَذَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي الْمَوْطَأِ مُرْسَلًا عَنْ
عُمَرَو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَاسْقَطَ أَبُو سَعِيدٍ. وَلَهُ طُرُقٌ يُقَوَّى
بَعْضُهَا بِبَعْضٍ.

HADEETH 32

No harm should be caused to one another

On the authority of Abu Sa'eed Sa'd Ibne Maalik Ibne Sinaan Al-Khudhree (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"There should be neither harming nor reciprocating harm."
(Ibne Maajah, Daara Qutnee and Mu'atta Imam Maalik)

الْحَدِيثُ الثَّالِثُ وَالثَّلَاثُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ؛ لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ -"

حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا وَبَعْضُهُ فِي الصَّحِيحَيْنِ -

HADEETH 33

The onus of proof is on the claimant and an oath is incumbent upon the one who denies.

On the authority of Ibne Abbaas (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Were people to be given in accordance with their claim, men would claim the fortunes and lives of others (people), but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies."

(Baihaqee)

الْحَدِيثُ الرَّابِعُ وَالثَّلَاثُونَ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ -" رَوَاهُ مُسْلِمٌ.

HADEETH 34

The various mode of changing an evil action

On the authority of Abu Sa'eed Al-Khudree (R.A.) who said: I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of Imaan."
(Muslim)

الْحَدِيثُ الْخَامِسُ وَالثَّلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا

عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ : لَا يَظْلِمُهُ ،
وَلَا يَخْذُلُهُ ، وَلَا يَكْذِبُ بِهِ ، وَلَا يَحْقِرُهُ ، التَّقْوَى
هَهُنَا. وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسَبِ
أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ : كُلُّ الْمُسْلِمِ
عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ ، وَمَالُهُ ، وَعِرْضُهُ ؛
رَوَاهُ مُسْلِمٌ .

HADEETH 35

Envy; inflating prices; hatred etc; all Muslims are brothers

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O Servants of Allah, brothers. A Muslim is a brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he look down upon him. Piety is right here - and he pointed to his breast three times. It is evil enough for a man to hold his brother - Muslim in contempt. The whole of a Muslim for another Muslim is inviolable: his blood, his property and his honour."

(Muslim)

الْحَدِيثُ السَّادِسُ وَالثَّلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ :
" مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا ، نَفَسَ

اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ . وَمَنْ يَسَّرَ
عَلَى مُعْسِرٍ ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ .
وَمَنْ سَتَرَ مُسْلِمًا ، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ .
وَاللَّهُ فِي عَوْنِ الْعَبْدِ ، مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ ،
وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا ، سَهَّلَ
اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ ، وَمَا اجْتَمَعَ قَوْمٌ
فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ ، يَتْلُونَ كِتَابَ اللَّهِ
وَيَتَدَارَسُونَهُ بَيْنَهُمْ ، إِلَّا نَزَلَتْ عَلَيْهِمُ
السَّكِينَةُ ، وَغَشِيَتْهُمْ الرَّحْمَةُ ، وَحَفَّتْهُمُ
الْمَلَائِكَةُ ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ، وَمَنْ
بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ؛
رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ .

HADEETH 36

Rewards of being sympathetic towards others;
the virtues of seeking knowledge;
one's lineage is no criterion for salvation

On the authority of Abu Hurairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Whosoever removes a wordly grief from a Mu'min, Allah will remove from him one of the griefs of the Day of Qiyaamah. Whosoever alleviates (the lot of) a needy person, Allah will alleviate his (lot) in this world and in the next. Whosoever shields a Muslim, Allah will shield him in this world and in the next. Allah will aid a servant (of His) so long as the servant aids his brother.

Whosoever follows a path to seek knowledge therein, Allah will make it easy for him a path to Jannah. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it amongst themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them among those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

(Muslim)

الْحَدِيثُ السَّابِعُ وَالْثَلَاثُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ :
 " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً " .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهَذِهِ الْحُرُوفِ .

HADEETH 37

Allah has written down the good deeds and the bad ones

On the authority of Ibne Abbaas (R.A.) , from Rasoolullah (sallallahu-alayhi-wasallam), is that amongst the sayings he relates from his Lord (glorified and exalted be He) is that He said:

"Allah has written the good deeds and the bad ones. Then he explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed. But if he has intended it and has done it, Allah writes it down as one bad deed."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالْثَلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 " إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ . وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَلَئِنْ سَأَلَنِي لَا أُعْطِيَنَّهُ ، وَلَئِنْ اسْتَعَاذَنِي لَا أَعِذَنَّهُ " .
 رَوَاهُ الْبُخَارِيُّ .

Whosoever follows a path to seek knowledge therein, Allah will make it easy for him a path to Jannah. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it amongst themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them among those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

(Muslim)

الْحَدِيثُ السَّابِعُ وَالْثَّلَاثُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً."

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهَذِهِ الْحُرُوفِ.

HADEETH 37

Allah has written down the good deeds and the bad ones

On the authority of Ibne Abbaas (R.A.) , from Rasoolullah (sallallahu-alayhi-wasallam), is that amongst the sayings he relates from his Lord (glorified and exalted be He) is that He said:

"Allah has written the good deeds and the bad ones. Then he explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed. But if he has intended it and has done it, Allah writes it down as one bad deed."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالْثَّلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَا أُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَا أُعِذَّنَّهُ." رَوَاهُ الْبُخَارِيُّ.

Whosoever follows a path to seek knowledge therein, Allah will make it easy for him a path to Jannah. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it amongst themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them among those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

(Muslim)

الْحَدِيثُ السَّابِعُ وَالْثَّلَاثُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَذُرِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ :
 " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً " .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهِذِهِ الْحُرُوفِ .

HADEETH 37

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On the authority of Ibne Abbaas (R.A.) , from Rasoolullah (sallallahu-alayhi-wasallam), is that amongst the sayings he relates from his Lord (glorified and exalted be He) is that He said:

"Allah has written the good deeds and the bad ones. Then he explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed. But if he has intended it and has done it, Allah writes it down as one bad deed."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالْثَّلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

" إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ . وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَلَئِنْ سَأَلَنِي لَا أُعْطِيَنَّهُ ، وَلَئِنْ اسْتَعَاذَنِي لَا أَعِيزَنَّهُ " .

رَوَاهُ الْبُخَارِيُّ .

Whosoever follows a path to seek knowledge therein, Allah will make it easy for him a path to Jannah. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it amongst themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them among those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

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الْحَدِيثُ السَّابِعُ وَالْثَّلَاثُونَ

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 " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً " .

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهَذِهِ الْخُرُوفِ .

HADEETH 37

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(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالْثَّلَاثُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 " إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ . وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَلَئِنْ سَأَلَنِي لَا أُعْطِيَنَّهُ ، وَلَئِنْ اسْتَعَاذَنِي لَا أَعِذُّنَّهُ " .
 رَوَاهُ الْبُخَارِيُّ .

HADEETH 38

Who is Allah's friend?

On the authority of Abu Harairah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said that Allah, The Almighty, said:

"Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the (religious) duties I have imposed upon him. And My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask (something) of Me, I will surely give it to him; and were he to ask Me for refuge, I will surely grant him it."

(Bukhari)

الْحَدِيثُ الثَّاسِعُ وَالْثَلَاثُونَ

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَا، وَالنِّسْيَانِ وَمَا اسْتَكْرَهُوا عَلَيْهِ"

حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهَ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

HADEETH 39

Mistakes, forgetfulness and acting under duress are pardoned

On the authority of Ibne Abbaas (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Allah has pardoned for me my people for (their) mistakes and (their) forgetfulness and for what they had done under duress."
(Ibne Maajah and Baihaqee)

الْحَدِيثُ الْارْبَعُونَ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي
فَقَالَ:

"كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِدُ سَبِيلٍ"

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:

"إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ
فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ
وَمِنْ حَيَاتِكَ لِمَوْتِكَ"
رَوَاهُ الْبُخَارِيُّ.

HADEETH 40

A Mu'min is like a stranger or a wayfarer

On the authority of Ibne Umar (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) took me by my shoulder and said:

"Be in the world as though you are a stranger or a wayfarer."

Ibne Umar (R.A.) used to say: "At evening do not expect (to live till) the morning, and in the morning do not expect (to live till) the evening. Take from your health for your illness, and from your life for your death."

(Bukhari)

الْحَدِيثُ الْحَادِي وَالْأَرْبَعُونَ

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاؤُهُ تَبَعًا لِمَا
جُنْتُ بِهِ

حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

HADEETH 41

A man's inclination should be in accordance with Shari'at

On the authority of Abu Muhammad Abdullah, the son of Amr Ibne Aas (R.A.) who said that Rasoolullah (sallallaahu-alayhi- wasalam) said:

"None of you (truly) believes until his inclination is in accordance with what I have brought."

(Kitaabul-Hujjah by Abul- Qaasim Ismaa'eel
Ibne Muhammad Al-Asfahaanee)

الْحَدِيثُ الثَّانِي وَالْأَرْبَعُونَ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ:

"قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي
وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَايُ.

يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ
اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ، إِنَّكَ لَوْ
أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا
تُشْرِكُ بِي شَيْئًا، لَا تَيْتَكَ بِقَرَابِهَا مَغْفِرَةً"
رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADEETH 42

Allah forgives all sins

On the authority of Anas (R.A.) who said: I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Allah The Almighty has said: 'O son of Aadam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Aadam, were your sins to reach the clouds of the sky and were you than to ask for forgiveness of Me, I would forgive you. O son of Aadam, were you to come to Me with sins nearly as great as the earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.'"

الْحَدِيثُ الثَّالِثُ وَالْأَرْبَعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا
يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ
يَنْظُرُ إِلَى قُلُوبِكُمْ

(سَرَوَاهُ مُسْلِمٌ)

الْحَدِيثُ الْحَادِي وَالْأَرْبَعُونَ

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاؤُهُ تَبَعًا لِمَا
جُئْتُ بِهِ ۖ

حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

HADEETH 41

A man's inclination should be in accordance with Shari'at

On the authority of Abu Muhammad Abdullah, the son of Amr Ibne Aas (R.A.) who said that Rasoolullah (sallallaahu-alayhi- wasalam) said:

"None of you (truly) believes until his inclination is in accordance with what I have brought."

(Kitaabul-Hujjah by Abul- Qaasim Ismaa'eel Ibne Muhammad Al-Asfahaanee)

الْحَدِيثُ الثَّانِي وَالْأَرْبَعُونَ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَقُولُ:

"قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي
وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي.

يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ
اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ، إِنَّكَ لَوْ
أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا
تُشْرِكُ بِي شَيْئًا، لَا تَيْتُكَ بِقَرَابِهَا مَغْفِرَةٌ"
رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADEETH 42

Allah forgives all sins

On the authority of Anas (R.A.) who said: I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Allah The Almighty has said: 'O son of Aadam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Aadam, were your sins to reach the clouds of the sky and were you than to ask for forgiveness of Me, I would forgive you. O son of Aadam, were you to come to Me with sins nearly as great as the earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.'"

الْحَدِيثُ الثَّالِثُ وَالْأَرْبَعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ:
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا
يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ
يَنْظُرُ إِلَى قُلُوبِكُمْ

(سَرَوَاهُ مُسْلِمٌ)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ
وَ أَنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ
تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ
فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ (إرواه مسلم)

HADEETH 45

The life of this world is a test

On the authority of Abu Sa'eed Al-Khudri (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said: "Verily the world is sweet (and) green. And Allah has made you (plural) vicegerents therein so that He may see how you act: hence, abstain from the world and abstain from women. Truly, the first test for the sons of Isra'il was in women."

(Muslim)

الْحَدِيثُ السَّادِسُ وَالْأَرْبَعُونَ

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تَوَاتَّكُمْ
تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ
الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا.
رَوَاهُ ابْنُ مِزْنَةَ.

HADEETH 46

Reliance in Allah

On the authority of Umar bin Al-Khattaab (R.A.) Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"If you rely on Allah as one ought to rely, He will provide you with sustenance in the same way He provides sustenance to a bird: it leaves (its nest) in the morning with an empty belly and returns (to its nest) in the night with a full belly."

(Tirmizi)

الْحَدِيثُ السَّابِعُ وَالْأَرْبَعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ إِثْمِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ إِثْمِهِمْ شَيْئًا.

(رواه مسلم)

HADEETH 47

A man is responsible for his own actions as well as the actions of those who follow him

On the authority of Abu Hurairah (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"One who invites towards guidance, for him is the reward equivalent to the reward of one who follows him - without diminishing anything at all from his reward. One who invites towards evil, for

him is the retribution equivalent to the retribution of the one who follows him - without diminishing anything at all from his retribution."

(Muslim)

الْحَدِيثُ الثَّامِنُ وَالْأَرْبَعُونَ

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ.

(سرواه الترمذی)

HADEETH 48

The detriment of not enjoying what is right and forbidding what is evil

On the authority of Huzairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Enjoin what is good and forbid what is evil. Otherwise it is most likely that Allah, The Almighty, will visit you with punishment from Himself. Hence, you will pray to Him and He will not accept your prayers."

(Tirmizi)

الْحَدِيثُ الثَّاسِعُ وَالْأَرْبَعُونَ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الْجِهَادِ
كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ -

(رواه ابو داود والترمذي)

HADEETH 49

The best form of Jihad is to speak the truth in the presence of a tyrant ruler

On the authority of Abu Sa'eed Al-Khudri (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said: "The best form of Jihaad is to speak the truth (words of Justice) in the presence of a tyrant ruler."

(Abu Dawood and Tirzimi)

الْحَدِيثُ الْخَمْسُونَ

عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَمَةِ فَيُلْقَى فِي النَّارِ فَيَتَدَبَّقُ
أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي
الرَّحَا فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلَانُ
مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى
عَنِ الْمُنْكَرِ؟ فَيَقُولُ بَلَى كُنْتُ أَمُرُ بِالْمَعْرُوفِ
وَلَا أَتِيهِ وَانْهَى عَنِ الْمُنْكَرِ وَاتِيَهُ -

(متفق عليه -)

HADEETH 50

The punishment for not practising what one preaches

On the authority of Usama bin Zaid bin Haarithah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"A person will be summoned on the Day of Qiyamah and flung into the Fire. His entrails (intestines) will dangle (from his body) and he will rotate around them as an ass rotates around a mill. The inmates of the Fire will converge around him asking: 'O so-and-so what is the matter with you? Were you not the one to enjoin what is good and forbid what is evil?' He will answer: 'Yes, I used to enjoin what is good, but never acted upon it myself. And I used to forbid what is evil and practised it myself.'"

الْحَدِيثُ الْحَادِي وَالْخَمْسُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ
إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ
خَانَ. (متفق عليه)

HADEETH 51

Three signs of a hypocrite

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"There are three signs of a hypocrite: when he speaks, he lies; when he promises, he breaks his promise; and when he is appointed a trustee, he commits a breach of trust."

(Bukhari and Muslim)

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الْجِهَادِ
كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ -

(رواه ابو داود والترمذي)

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(Abu Dawood and Tirzimi)

الْحَدِيثُ الْخَمْسُونَ

عَنْ أُسَامَةَ بْنِ زَيْدٍ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَمَةِ فَيُلْقَى فِي النَّارِ فَيَتَنَدَّقُ
أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي
الرَّحَا فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ يَا فُلَانُ
مَا لَكَ؟ أَلَمْ تَكُنْ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى
عَنِ الْمُنْكَرِ؟ فَيَقُولُ بَلَى كُنْتُ أَمُرُ بِالْمَعْرُوفِ
وَلَا أَتِيهِ وَانْهَى عَنِ الْمُنْكَرِ وَاتِيَهُ -

(متفق عليه)

HADEETH 50

The punishment for not practising what one preaches

On the authority of Usama bin Zaid bin Haarithah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"A person will be summoned on the Day of Qiyamah and flung into the Fire. His entrails (intestines) will dangle (from his body) and he will rotate around them as an ass rotates around a mill. The inmates of the Fire will converge around him asking: 'O so-and-so what is the matter with you? Were you not the one to enjoin what is good and forbid what is evil?' He will answer: 'Yes, I used to enjoin what is good, but never acted upon it myself. And I used to forbid what is evil and practised it myself.'"

الْحَدِيثُ الْحَادِي وَالْخَمْسُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ
إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ
خَانَ. (متفق عليه)

HADEETH 51

Three signs of a hypocrite

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"There are three signs of a hypocrite: when he speaks, he lies; when he promises, he breaks his promise; and when he is appointed a trustee, he commits a breach of trust."

(Bukhari and Muslim)

الْحَدِيثُ الثَّانِي وَالْخُمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا
إِلَّا سَتَرَكَ اللَّهُ يَوْمَ الْقِيَامَةِ - (سرواه مسلم)

HADEETH 52

Concealing the faults of others

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"A servant (of Allah) does not conceal another's fault in the world without Allah concealing his (fault) on the Day of Qiyamah."
(Muslim)

الْحَدِيثُ الثَّالِثُ وَالْخُمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُ لَيَأْتِي الرَّجُلُ
السَّمِيعُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يَزُنُ عِنْدَ اللَّهِ
جَنَاحَ بَعُوضَةٍ - (متفق عليه)

HADEETH 53

One's appearance is irrelevant to Allah

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Verily an extremely fat person will come on the Day of Qiyamah: his weight (of deeds), according to Allah, will not even be equivalent to the weight of the wing of a mosquito."
(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالْخُمْسُونَ

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا
(وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا)
(سرواه البخاري)

HADEETH 54

The reward of rearing an orphan

On the authority of Sahl bin Sa'ad (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"I and the one who rears an orphan will be like this on the Day of Qiyamah." (The Prophet pointed out with his forefinger and middle finger leaving an opening between them to indicate togetherness.)

(Bukhari)

الْحَدِيثُ الْخَامِسُ وَالْخُمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّاعِي عَلَى الدَّرْمَلَةِ
وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ -
(متفق عليه)

الْحَدِيثُ الثَّانِي وَالْخَمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا
إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ - (سرواه مسلم)

HADEETH 52

Concealing the faults of others

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"A servant (of Allah) does not conceal another's fault in the world without Allah concealing his (fault) on the Day of Qiyamah." (Muslim)

الْحَدِيثُ الثَّالِثُ وَالْخَمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُ لَيَأْتِي الرَّجُلُ
السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يَزُنُ عِنْدَ اللَّهِ
جَنَاحَ بَعُوضَةٍ - (متفق عليه)

HADEETH 53

One's appearance is irrelevant to Allah

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Verily an extremely fat person will come on the Day of Qiyamah: his weight (of deeds), according to Allah, will not even be equivalent to the weight of the wing of a mosquito." (Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالْخَمْسُونَ
عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا
(وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا)
(سرواه البخاري)

HADEETH 54

The reward of rearing an orphan

On the authority of Sahl bin Sa'ad (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"I and the one who rears an orphan will be like this on the Day of Qiyamah." (The Prophet pointed out with his forefinger and middle finger leaving an opening between them to indicate togetherness.)

(Bukhari)

الْحَدِيثُ الْخَامِسُ وَالْخَمْسُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّاعِي عَلَى الْأَرْمَلَةِ
وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - (متفق عليه)

HADEETH 55

Serving the widows and the poor - a form of Jihaad

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"One who engages in serving a widow and the poor is like the one engaged in fighting in the path of Allah."

(Bukhari and Muslim)

الْحَدِيثُ السَّادِسُ وَالْخَمْسُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَسَّ الطَّعَامُ طَعَامَ الْوَلِيْمَةِ يُدْعَى إِلَيْهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ. (متفق عليه)

HADEETH 56

The worst of feasts

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"The worst of feasts is the feast of waleemah to which the wealthy are invited and the poor are excluded."

(Bukhari and Muslim)

(Waleemah: Feast given by the groom after the marriage has been consummated)

الْحَدِيثُ السَّابِعُ وَالْخَمْسُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُم

خُلُقًا وَخَيْرًا كُمْ خَيْرًا لَكُمْ لِنِسَائِهِمْ. (رواه الترمذي)

HADEETH 57

Who is a perfect Believer and the best amongst men?

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"The perfect Believer is the one whose character is excellent and the best amongst you is the one who treats his women (wives, sisters, daughters etc.) with kindness."

(Tirmizi)

الْحَدِيثُ الثَّامِنُ وَالْخَمْسُونَ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ.

(رواه مسلم)

HADEETH 58

A virtuous wife - the best of worldly possessions

On the authority of Abdullah bin Amr bin Al-Aas (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"The world (with its contents) is a possession (ie. which can be possessed). The best of possessions is a virtuous wife."

(Muslim)

الْحَدِيثُ الثَّاسِعُ وَالْخَمْسُونَ
 عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً
 تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ
 فِي نَفْسِي أَمْرًا تَكُ . (متفق عليه)

HADEETH 59

Spending for the pleasure of Allah Ta'aala and kindness
 to one's spouse are rewardable acts

On the authority of Sa'ad bin Abi Waqqaas (R.A.), Rasoolullah
 (sallallaahu-alayhi-wasallam) is reported to have said to him:

"Truly, you do not spend anything, seeking the pleasure of Allah,
 without Allah rewarding you for it-even if it be the placing of a
 morsel in your wife's mouth..."

(Bukhari and Muslim)

الْحَدِيثُ السِّتُونَ
 عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ
 النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى
 اللَّهِ؟ قَالَ الصَّلَاةُ عَلَى وَقْتِهَا. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ:
 بِرُّ الْوَالِدَيْنِ قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي
 سَبِيلِ اللَّهِ.

(متفق عليه)

HADEETH 60

Actions most loved by Allah Ta'aala

It is reported by Abdullah bin Mas'ood (R.A.) that I asked
 Rasoolullah (sallallaahu-alayhi-wasallam) : "What action is loved
 most by Allah?" He replied: "Salaah performed on time." I asked:
 "Then?" He replied: "Kindness to parents." I asked: "Then?" He
 replied: "Jihaad in the path of Allah."

(Bukhari and Muslim)

الْحَدِيثُ الْحَادِي وَالسِّتُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ قَالَ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ
 أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَاهُمَا
 فَلَمْ يَدْخُلِ الْجَنَّةَ . (رواه مسلم)

HADEETH 61

Importance of serving one's parents in their old age

On the authority of Abu Hurairah (R.A.), Rasoolullah (sallallaahu-
 alayhi-wasallam) is reported to have said:

"May he be humbled! May he be humbled! May he be humbled
 who finds his parents in their old age - one of them or both of them
 - and yet does not enter paradise."

(Muslim)

الْحَدِيثُ الثَّانِي وَالسِّتُونَ
 عَنْ سُلَيْمَانَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّدَقَةُ عَلَى الْمُسْكِينِ
صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ.

(سرواه الترمذی)

HADEETH 62

Charity to a relative is rewardable two-fold

On the authority of Salman bin Aamir (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Charity given to a poor person is one charity; charity to a relative is two charities: charity as well as filial love."

(Tirmizi)

الْحَدِيثُ الثَّالِثُ وَالسِّتُونَ

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ
أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَاضْعُ ذَلِكَ الْبَابَ
أَوْ احْفَظْهَا. (سرواه الترمذی)

HADEETH 63

The father is the door to Jannah

Abu Ad-Dardaa' (R.A.) is reported to have said that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"The father is the most opportune door to Jannah. If you desire, destroy this door or safeguard it."

(Tirmizi)

الْحَدِيثُ الرَّابِعُ وَالسِّتُونَ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ الْكِبَائِرُ الْإِشْرَاقُ بِاللَّهِ وَعُقُوقُ
الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَبُوسُ -

(سرواه البخاری)

HADEETH 64

Major sins

On the authority of Abdullah bin Amar bin Al-Aas (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Major sins are to ascribe any partner unto Allah; to disobey parents; to kill a person (without any justification); to swear a false oath."

(Bukhari)

الْحَدِيثُ الْخَامِسُ وَالسِّتُونَ

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ
اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يَعْرِفْ
شَرَفَ كَبِيرِنَا.

(سرواه ابوداود و الترمذی)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّدَقَةُ عَلَى الْمُسْكِينِ
صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَوَصِيلَةٌ.

(سرواه الترمذی)

HADEETH 62

Charity to a relative is rewardable two-fold

On the authority of Salman bin Aamir (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Charity given to a poor person is one charity; charity to a relative is two charities: charity as well as filial love."

(Tirmizi)

الْحَدِيثُ الثَّالِثُ وَالسِّتُونَ

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ
أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَانْضِعْ ذَلِكَ الْبَابَ
أَوْ احْفَظْهَا. (سرواه الترمذی)

HADEETH 63

The father is the door to Jannah

Abu Ad-Dardaa' (R.A.) is reported to have said that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"The father is the most opportune door to Jannah. If you desire, destroy this door or safeguard it."

(Tirmizi)

الْحَدِيثُ الرَّابِعُ وَالسِّتُونَ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ الْكِبَائِرُ أَلَّا شَرَاكَ بِاللَّهِ وَعُقُوقُ
الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغُيُوسُ -

(سرواه البخاری)

HADEETH 64

Major sins

On the authority of Abdullah bin Amar bin Al-Aas (R.A.), Rasoolul-
lah (sallallaahu-alayhi-wasallam) is reported to have said:

"Major sins are to ascribe any partner unto Allah; to disobey
parents; to kill a person (without any justification); to swear a false
oath."

(Bukhari)

الْحَدِيثُ الْخَامِسُ وَالسِّتُونَ

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ
اللَّهُ عَنْهُمْ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يَعْرِفْ
شَرَفَ كَبِيرِنَا.

(سرواه ابوداود والترمذی)

HADEETH 65

Loving the young and honouring the old

On the authority of Amr bin Shu'aib (R.A.) it is reported that he had heard from his father who had in turn heard from his (Amr's) grandfather that Rasoolullah (sallallaahu-alayhi-wasallam) had said: "He is not from amongst us who does not have mercy on our

young and who does not revere our elders."

(Abu Da'wood and Tirmizi)

الْحَدِيثُ السَّادِسُ وَالسِّتُونَ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيِّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ -

(سرواه الترمذی)

HADEETH 66

The reward of honouring an elderly person

On the authority of Anas (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"No young man honours an elderly person due to his age without Allah ordaining for him one who will honour him when he attains old age."

(Tirmizi)

الْحَدِيثُ السَّابِعُ وَالسِّتُونَ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلُ طَعَامَكَ إِلَّا تَقِيٌّ -

(سرواه ابوداود والترمذی)

HADEETH 67

One should associate with a Mu'min only

On the authority of Abu Sa'eed Al-Khudri (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Do not fraternise with anyone except a Believer. And let not but a godfearing person eat your food."

(Abu Dawood and Tirmizi)

الْحَدِيثُ الثَّامِنُ وَالسِّتُونَ

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْءُ مَعَ مَنْ أَحَبَّ - (متفق عليه)

HADEETH 68

A man will be fraternised with one whom he loves

On the authority of Abu Musa Ash'ari (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"A man will be (fraternised in the Hereafter) with the one whom he loves."

(Bukhari and Muslim)

رَحِمَتِي تَغْلِبُ غَضَبِي.

(متفق عليه)

HADEETH 70

Allah's mercy supercedes His wrath

On the authority of Abu Hurairah (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"When Allah created the creations, He wrote in a book and this is kept by Him on top of the Throne 'Verily My mercy supercedes My wrath.'"

(Bukhari and Muslim)

الْحَدِيثُ الْحَادِي وَالسَّبْعُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَلْبِغُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غَبَارُ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ.

(سرواه الترمذی)

HADEETH 71

Weeping out of fear for Allah

On the authority of Abu Hurairah (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"A man who weeps out of fear for Allah will not enter the Fire until milk is returned to the udder. The dust (which settles on the body of one who is) in the path of Allah and the smoke of Jahannam will never meet."

(Tirmizi)

الْحَدِيثُ الثَّاسِعُ وَالسِّتُونَ

عَنْ أَبِي بَرَزَةَ نَصَلَةَ بْنِ عَبْدِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيْمَ أَفْنَاهُ وَعَنْ عِلْمِهِ فِيْمَ فَعَلَ فِيهِ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ وَعَنْ جَسَدِهِ فِيْمَ أَبْلَاهُ - (سرواه الترمذی)

HADEETH 69

Five matters about which every person will be questioned

On the authority of Abu Barzah (R.A.) it is reported that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"No person will be able to move from his place on the Day of Qiyamah until he is questioned about his life... how he spent it: his knowledge... how he used it: his wealth... how he earned it and where he spent it: his body... how he used it."

(Tirmizi)

الْحَدِيثُ السَّبْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ

الْحَدِيثُ الثَّانِي وَالسَّبْعُونَ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَّبِعُ الْهَيْتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ - (متفق عليه)

HADEETH 72

The three things which follow a bier or Janaazah

On the authority of Anas (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Three things follow the bier: his family, his wealth and his actions. Two things return while one thing remains (with the deceased): his family and his wealth return whilst his actions remain (with him)."

(Bukhari and Muslim)

الْحَدِيثُ الثَّالِثُ وَالسَّبْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْظَرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظَرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ - (متفق عليه)

HADEETH 73

Contentment and gratefulness

Abu Hurairah (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Look upon those who are lower in rank (poorer) than you; and do not look upon those who are superior (richer) than you. By so doing you will not consider petty the bounties and favours of Allah."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالسَّبْعُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ - (سرواه مسلم)

HADEETH 74

The world - a prison for the Mu'min and a paradise for the Kaafir

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"The world is a prison for the Believer and a paradise for a non-believer."

(Muslim)

الْحَدِيثُ الْخَامِسُ وَالسَّبْعُونَ

عَنْ عَمْرِو بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ

الْحَدِيثُ الثَّانِي وَالسَّبْعُونَ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ - (متفق عليه)

HADEETH 72

The three things which follow a bier or Janaazah

On the authority of Anas (R.A.), Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said:

"Three things follow the bier: his family, his wealth and his actions. Two things return while one thing remains (with the deceased): his family and his wealth return whilst his actions remain (with him)."

(Bukhari and Muslim)

الْحَدِيثُ الثَّالِثُ وَالسَّبْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْظَرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظَرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ - (متفق عليه)

HADEETH 73

Contentment and gratefulness

Abu Hurairah (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) said:

"Look upon those who are lower in rank (poorer) than you; and do not look upon those who are superior (richer) than you. By so doing you will not consider petty the bounties and favours of Allah."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالسَّبْعُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ - (سرواه مسلم)

HADEETH 74

The world - a prison for the Mu'min and a paradise for the Kaafir

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"The world is a prison for the Believer and a paradise for a non-believer."

(Muslim)

الْحَدِيثُ الْخَامِسُ وَالسَّبْعُونَ

عَنْ عَمْرِو بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مَوْتِهِ

الْحَدِيثُ السَّابِعُ وَالسَّبْعُونَ

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةٌ مِنْ دَخَلَهَا الْهَسَاكِيُّنَ وَأَصْحَابُ الْجَدِّ مُحْبُوسُونَ غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ - (متفق عليه)

HADEETH 77

Who will enter Jannah without delay?

Usama bin Zaid (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"As I stood by the door of Jannah, the bulk of the people who entered it were the poor. The wealthy were made to wait except the people of Hell who were commanded towards the Fire."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالسَّبْعُونَ

عَنْ سُمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ كَدُّ يَكْدِهَا الرَّجُلُ وَجُوهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ - (سرواه الترمذی)

دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَعْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكُبُهَا وَسَلَاحَهُ وَأَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةٌ -

(سرواه البخاری)

HADEETH 75

Rasoolullah (sallallaahu-alayhi-wassalam) did not bequeath anything to his heirs

Amr bin Haarithah (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) at the time of his death did not leave behind any Dinaars or Dirhams nor any male or female slaves, nor anything except a white mule which he used to mount and his weapon and land which he gave as charity to the wayfarers."

(Bukhari)

الْحَدِيثُ السَّادِسُ وَالسَّبْعُونَ

عَنْ كَعْبِ بْنِ عِيَّاضٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْهَالُ - (سرواه الترمذی)

HADEETH 76

Wealth - a test for the Ummah

Ka'ab bin Iyaadh (R.A.) reports that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Verily, for every people there is a test and the test of my Ummah is wealth."

(Tirmizi)

الْحَدِيثُ السَّابِعُ وَالسَّبْعُونَ

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُمْتُ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةٌ مِنْ دَخَلَهَا الْمَسَاكِينُ وَأَصْحَابُ الْجَدِّ مُحْبُوسُونَ غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ - (متفق عليه)

HADEETH 77

Who will enter Jannah without delay?

Usama bin Zaid (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"As I stood by the door of Jannah, the bulk of the people who entered it were the poor. The wealthy were made to wait except the people of Hell who were commanded towards the Fire."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالسَّبْعُونَ

عَنْ سُهْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْأَلَةَ كَدُّ يَكْدُهَا الرَّجُلُ وَجُوهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ - (سرواه الترمذی)

دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَعْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكُبُهَا وَسَلَاحَهُ وَأَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً -

(سرواه البخاری)

HADEETH 75

Rasoolullah (sallallaahu-alayhi-wassalam) did not bequeath anything to his heirs

Amr bin Haarithah (R.A.) reports that Rasoolullah (sallallaahu-alayhi-wasallam) at the time of his death did not leave behind any Dinaars or Dirhams nor any male or female slaves, nor anything except a white mule which he used to mount and his weapon and land which he gave as charity to the wayfarers."

(Bukhari)

الْحَدِيثُ السَّادِسُ وَالسَّبْعُونَ

عَنْ كَعْبِ بْنِ عِيَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْهَالُ - (سرواه الترمذی)

HADEETH 76

Wealth - a test for the Ummah

Ka'ab bin Iyaadh (R.A.) reports that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Verily, for every people there is a test and the test of my Ummah is wealth."

(Tirmizi)

HADEETH 78

Begging is a scar

Sumrah bin Jundub (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Begging is a scar with which a man deforms his face unless he begs of the king or he begs out of some dire need."

(Tirmizi)

الْحَدِيثُ الثَّاسِعُ وَالسَّبْعُونَ

عَنْ مِقْدَادِ بْنِ مَعْدِي كَرَبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدَيْهِ وَأَنَّ نَبِيَّ اللَّهِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدَيْهِ - (سرواه البخاري)

HADEETH 79

The importance of earning one's livelihood by the labour of one's own hands

Miqdaad bin Ma'di Karab (R.A.) reports from Rasoolullah (sallallaahu-alayhi-wasallam):

"None has eaten better food than that which a person has earned by the labour of his own hands. Truly, the prophet of Allah, Dawood (AS) used to eat what he earned by the labour of his own hands."

(Bukhari)

الْحَدِيثُ الثَّمَانُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُفُرَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ - (متفق عليه)

HADEETH 80

Spending does not decrease one's wealth

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Spend O you son of Adam, and you shall be spent upon."

(Bukhari and Muslim)

الْحَدِيثُ الْحَادِي وَالثَّمَانُونَ

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُفُرَاتٌ يَوْمَ الْقِيَامَةِ وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ - (سرواه مسلم)

(سرواه مسلم)

HADEETH 81

Oppression and greed

Jaabir (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as having said:

"Abstain from oppression for truly, oppression is darkness on the Day of Qiyamah. And abstain from greed for truly greed has destroyed those before you. It (greed) had urged them to shed blood and regard lawful that which was unlawful."

(Muslim)

الْحَدِيثُ الثَّانِي وَالْثَّانُونَ

عَنْ ابْنِ مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قُلَّ طَعَامُ عِيَالِهِمْ بِالْهَدْيَيْنِ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي ثَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنْاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ. (متفق عليه)

HADEETH 82

Selflessness and generosity

Abu Moosa (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Truly, the Asharites (a tribe in Mecca) who, when they ran short of food in war or when their household stock was reduced in Madinah, gathered all their (remaining) stocks in a single piece of cloth, then distributed the food amongst themselves by means of a dish on an equitable basis. They are of me and I am of them."

(Bukhari and Muslim)

الْحَدِيثُ الثَّالِثُ وَالْثَّانُونَ
عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْعَبْدِ الْهُؤُومِنْ يَوْمِ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبَذِيَّ.
(سرواه الترمذی)

HADEETH 83

Good character

Abu Dardaa' (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Nothing is heavier on the scale of a Believer on the Day of Qiyamah than good character. And, truly, Allah dislikes a shameless and bad character."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالْثَّانُونَ

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْهَرَاءُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولٌ عَنْ

HADEETH 81

Oppression and greed

Jaabir (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as having said:

"Abstain from oppression for truly, oppression is darkness on the Day of Qiyamah. And abstain from greed for truly greed has destroyed those before you. It (greed) had urged them to shed blood and regard lawful that which was unlawful."

(Muslim)

الْحَدِيثُ الثَّانِي وَالْثَّانُونَ

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ أَوْ قُلَّ طَعَامُ عِيَالِهِمْ بِالْهَدْيَةِ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي ثَوْبٍ وَاحِدٍ ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ. (متفق عليه)

HADEETH 82

Selflessness and generosity

Abu Moosa (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Truly, the Asharites (a tribe in Mecca) who, when they ran short of food in war or when their household stock was reduced in Madinah, gathered all their (remaining) stocks in a single piece of cloth, then distributed the food amongst themselves by means of a dish on an equitable basis. They are of me and I am of them."

(Bukhari and Muslim)

الْحَدِيثُ الثَّالِثُ وَالْثَّانُونَ

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْعَبْدِ الْيَوْمِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ وَإِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبَذِيَّ.

(سرواه الترمذی)

HADEETH 83

Good character

Abu Dardaa' (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Nothing is heavier on the scale of a Believer on the Day of Qiyamah than good character. And, truly, Allah dislikes a shameless and bad character."

(Bukhari and Muslim)

الْحَدِيثُ الرَّابِعُ وَالْثَّانُونَ

عَنْ أَبِي عُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ

رَعِيَّتَهَا وَالْحَادِ مُرَاعٍ فِي مَالِ سَيِّدٍ وَمُسْتَوْلٍ
عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ مُسْتَوْلٍ عَنْ رَعِيَّتِهِ -
(متفق عليه)

HADEETH 84

Every person is answerable with regard to his subordinates

Ibne Umar (R.A.) reports Rasoolullah (sallallaahu-alayhi- wasalam) as saying:

"Each of you is a shepherd and each of you will be questioned regarding his flock. The Imaam is a shepherd and will be questioned regarding his flock (ie his followers). A man is the shepherd of his household and will be questioned about his flock (ie his family). A woman is the sheperdess in the house of her husband and she is answerable regarding her flock. The servant is the shepherd of the belongings of his master and he is answerable for his flock. And each of you is a shepherd responsible for his flock."

(Bukhari and Muslim)

الْحَدِيثُ الْخَامِسُ وَالشَّهَادَةُ

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْهَعْرُوفِ
شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ -
رواه مسلم

HADEETH 85

No good deed should be regarded as trivial

Abu Zarr (R.A.) relates that Rasoolullah (sallallaahu-alayhi-wa-sallam) said:

"Do not consider any good deed as petty (irrelevant) even when you meet your brother (fellow-Muslim) with a smiling face."
(Muslim)

الْحَدِيثُ السَّادِسُ وَالشَّهَادَةُ

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ
فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ وَقَالَ
الشَّيْطَانُ لَا صُحَابَةَ لَكَ وَلَا مَبِيتَ لَكَ وَلَا عِشَاءَ -
وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ
الشَّيْطَانُ أَذْرَكْتُمُ الْمَبِيتَ وَإِذَا لَمْ يَذْكُرِ اللَّهَ
عِنْدَ طَعَامِهِ قَالَ أَذْرَكْتُمُ الْمَبِيتَ وَالْعِشَاءَ

(سرواه مسلم)

HADEETH 86

The importance of Zikr (remembering Allah) when entering one's home

Jaabir (R.A.) relates that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"When a man enters his home and he remembers Allah on entering and on partaking his food, Shaytaan says to his companions: "There is no accommodation for you during the night

رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ
عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ -
(متفق عليه)

HADEETH 84

Every person is answerable with regard to his subordinates

Ibne Umar (R.A.) reports Rasoolullah (sallallaahu-alayhi- wasalam) as saying:

"Each of you is a shepherd and each of you will be questioned regarding his flock. The Imaam is a shepherd and will be questioned regarding his flock (ie his followers). A man is the shepherd of his household and will be questioned about his flock (ie his family). A woman is the sheperdess in the house of her husband and she is answerable regarding her flock. The servant is the shepherd of the belongings of his master and he is answerable for his flock. And each of you is a shepherd responsible for his flock."

(Bukhari and Muslim)

الْحَدِيثُ الْخَامِسُ وَالْثَّهَانُونَ
عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحْقِرَنَّ مِنَ الْبَعْرُوفِ
شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ -
رواه مسلم

HADEETH 85

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Abu Zarr (R.A.) relates that Rasoolullah (sallallaahu-alayhi-wa-sallam) said:

"Do not consider any good deed as petty (irrelevant) even when you meet your brother (fellow-Muslim) with a smiling face."
(Muslim)

الْحَدِيثُ السَّادِسُ وَالْثَّهَانُونَ
عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ
فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ وَقَالَ
الشَّيْطَانُ لَا صُحَابَةَ لِمَبِيتٍ لَكُمْ وَلَا عَشَاءَ -
وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ
الشَّيْطَانُ أَذْرَكْتُمُ الْمَبِيتَ وَإِذَا لَمْ يَذْكُرِ اللَّهَ
عِنْدَ طَعَامِهِ قَالَ أَذْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ
(رواه مسلم)

HADEETH 86

The importance of Zikr (remembering Allah) when entering one's home

Jaabir (R.A.) relates that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"When a man enters his home and he remembers Allah on entering and on partaking his food, Shaytaan says to his companions: "There is no accommodation for you during the night

and no supper." And when he enters but does not remember Allah on entering, he (Shaytaan) says (to his companions): 'You have found accommodation for the night as well as supper.'"

(Muslim)

الْحَدِيثُ السَّابِعُ وَالْثَّمَانُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ مَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ إِنْ اشْتَهَاهَا أَكَلَهُ وَإِنْ كَرِهَهَا تَرَكَهُ.

(متفق عليه)

HADEETH 87

No fault should be found with food

Abu Hurairah (R.A.) is reported to have said that Rasoolullah (sallallaahu-alayhi-wasallam) never found fault with food. If he liked it, he ate it. And if he disliked it, he left it."

(Bukhari and Muslim)

الْحَدِيثُ الثَّامِنُ وَالْثَّمَانُونَ

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا عَنِ الْحَرِيرِ وَالْدِّيبَاجِ وَالشَّرْبِ فِي أَيْنَةِ الذَّهَبِ وَالْفِضَّةِ وَقَالَ هِيَ لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الْآخِرَةِ.

(متفق عليه)

HADEETH 88

Silk, gold and silver are meant to be used in the hereafter

It is reported from Huzaifah (R.A.) who said that Rasoolullah (sallallaahu-alayhi-wasallam) prohibited us from (wearing) silk and drinking from vessels (made) of gold and silver. And he said: "These are meant for them (Kuffaar) in the world and for you in the Hereafter."

(Bukhari and Muslim)

الْحَدِيثُ الثَّاسِعُ وَالْثَّمَانُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْيِيتُ الْعَاطِسِ.

(متفق عليه)

HADEETH 89

Five duties towards fellow Muslims

Abu Hurairah (R.A.) narrates Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"A Muslim has five duties towards another Muslim; to reply to his greeting; and to visit the ill; and to follow the funeral; and to accept an invitation; and to answer a person who sneezes."

(Bukhari and Muslim)

الْحَدِيثُ التَّاسِعُونَ

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ نَفْسُ الْهُؤُمِ مُمْلَقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ. (سرواه الترمذی)

HADEETH 90

Debts cause suffering to a dying man

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wa-sallam) as saying:

"The soul of a Believer remains suspended due to his debt until it is paid on his behalf."

(Tirmizi)

الْحَدِيثُ الْحَادِي وَالْتِسْعُونَ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُنَّ مِنْ امْرَأَةٍ تَقْدِمُ ثَلَاثَةَ مِنَ الْوُلَدِ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ. فَقَالَتْ امْرَأَةٌ وَاثْنَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاثْنَيْنِ.

(سرواه البخارى ومسلم)

HADEETH 91

The reward of losing a child

Abu Sa'eed Al-Khudri (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"There is no woman amongst you who has sent forth three of her children without them becoming for her a barrier against the Fire." A lady enquired: "And two?" Rasoolullah (sallallaahu-alayhi-wasallam) said: "Indeed, even two."

(Bukhari and Muslim)

الْحَدِيثُ الثَّانِي وَالْتِسْعُونَ

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اقْرَؤُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. (سرواه مسلم)

HADEETH 92

The Qur'aan: a source of intercession on the day of Qiyaamah

Abu Umamah (R.A.) says: "I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Recite the Qur'aan for it will come interceding on the Day of Qiyamah for its companions."

(Muslim)

الْحَدِيثُ الثَّالِثُ وَالْتِسْعُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي لَيْسَ فِي جُوفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ. (سرواه الترمذی)

HADEETH 93

The importance of memorising even a portion of the Holy Qur'aan

Ibne Abbas (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Indeed, the person who has not memorised even a portion of the Qur'aan is like a deserted home."

(Tirmizi)

وَسَلَّمَ قَالَ نَفْسُ الْهُؤُمِ مِنْ مُعَلَّقَةٍ بَدَ يُنْهَ حَتَّى
يُقْضَى عَنْهُ. (سرواه الترمذی)

HADEETH 90

Debts cause suffering to a dying man

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wa-sallam) as saying:

"The soul of a Believer remains suspended due to his debt until it is paid on his behalf."

(Tirmizi)

الْحَدِيثُ الْحَادِي وَالْتِسْعُونَ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُنَّ مِنْ امْرَأَةٍ
تَقْدِمُ ثَلَاثَةَ مِنَ الْوَلَدِ إِلَّا كَانُوا لَهَا حِجَابًا
مِنَ النَّارِ. فَقَالَتْ امْرَأَةٌ وَاثْنَيْنِ؟ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاثْنَيْنِ.

(سرواه البخاري ومسلم)

HADEETH 91

The reward of losing a child

Abu Sa'eed Al-Khudri (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"There is no woman amongst you who has sent forth three of her children without them becoming for her a barrier against the Fire." A lady enquired: "And two?" Rasoolullah (sallallaahu-alayhi-wasallam) said: "Indeed, even two."

(Bukhari and Muslim)

الْحَدِيثُ الثَّانِي وَالْتِسْعُونَ

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اقْرَؤُوا الْقُرْآنَ فَإِنَّهُ
يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. (سرواه مسلم)

HADEETH 92

The Qur'aan: a source of intercession
on the day of Qiyaamah

Abu Umamah (R.A.) says: "I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"Recite the Qur'aan for it will come interceding on the Day of Qiyamah for its companions."

(Muslim)

الْحَدِيثُ الثَّالِثُ وَالْتِسْعُونَ

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الَّذِي لَيْسَ فِي جُوفِهِ
شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ. (سرواه الترمذی)

HADEETH 93

The importance of memorising even a
portion of the Holy Qur'aan

Ibne Abbas (R.A.) reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"Indeed, the person who has not memorised even a portion of the Qur'aan is like a deserted home."

(Tirmizi)

HADEETH 95

Kindness to one's servants

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi- wa-sallam) as saying:

"When your servant brings to any one of you his food, and you do not want to seat him with you, you should give him a morsel or two, or a piece or two (from such food). For he (the servant) is in charge of his work."

(Bukhari)

الْحَدِيثُ السَّادِسُ وَالْتِسْعُونَ

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَرْمِي رَجُلٌ رَجُلًا بِافْسُقٍ أَوْ الْكُفْرِ إِلَّا ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبَهُ كَذَلِكَ - (رواه البخاري)

HADEETH 96

The consequence of branding someone as a 'renegade' or 'Kaafir' whence he is not

Abu Zarr (R.A.) says that he heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

"No man brands another as a renegade or a kaafir without these (titles) similarly ricocheting on him if they do not apply to the other."

(Bukhari)

الْحَدِيثُ السَّابِعُ وَالْتِسْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعَنَ رَسُولُ

الْحَدِيثُ الرَّابِعُ وَالْتِسْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْفِطْرَةُ خَمْسٌ مِنَ الْفِطْرَةِ الْخِثَانُ وَالْإِسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِطِ وَقَصُّ الشَّارِبِ - (متفق عليه)

HADEETH 94

Natural Traits

Abu Hurairah (R.A.) reports Rasoolullah (sallallaahu-alayhi-wa-sallam) as saying:

"Natural traits are five, or five traits are from the nature (of a person): circumcision, shaving the hair below the navel, trimming of the nails, removing the hair from under the armpits, trimming the moustache."

(Bukhari and Muslim)

الْحَدِيثُ الْخَامِسُ وَالْتِسْعُونَ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ فَإِنَّهُ وَلِيُّ عِلَاجِهِ. (عَلَّامٌ) (رواه البخاري)

الْحَدِيثُ الثَّاسِعُ وَالْتِسْعُونَ

عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَتَى
عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ فَصَدَّقَهُ لَمْ تُقْبَلْ لَهُ
صَلَاةٌ أَرْبَعِينَ يَوْمًا. (سرواه مسلم)

HADEETH 99

The consequence of consulting a fortune-teller

From some of the wives of Rasoolullah (sallallaahu-alayhi- wasallam) who reports Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"He who consults a fortune-teller and questions him about something, and believes him, his salaah of forty days will not be accepted."

(Muslim)

الْحَدِيثُ الْإِثْنَانُ وَالْتِسْعُونَ

عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى
الْمُنْبَرِ لَا يَحِلُّ لِمَرْأَةٍ تَوُؤِمَنَّ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ تَحُدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ
إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا.

(متفق عليه)

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ
وَالْمَرْأَةُ تَلْبَسُ لِبْسَةَ الرَّجُلِ - (سرواه ابو داود)

HADEETH 97

The consequence of imitating the opposite sex in dressing

It is reported by Abu Hurairah (R.A.) that Rasoolullah (sallallaahu-alayhi-wasallam) cursed the man who wears female clothing and the woman wearing male clothing."

(Abu Dawood)

الْحَدِيثُ الثَّامِنُ وَالْتِسْعُونَ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ
لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذَّبُ بِهِ فِي جَهَنَّمَ.
قَالَ ابْنُ عَبَّاسٍ فَإِنْ كُنْتَ لَا بُدَّ فَاِعْلَمْ أَنَّ صُنْعَ
الشَّجَرِ وَمَا لَا رُوحَ فِيهِ - (متفق عليه)

HADEETH 98

Picture-making

Ibne Abbaas (R.A.) says, "I heard Rasoolullah (sallallaahu-alayhi-wasallam) say:

'Every picture-maker is in the Fire. Life will be given to every picture he had drawn so that it can punish him in Jahannam."

Ibne Abbaas (R.A.) says, "If you must be an artist then draw (things like) trees and that which has no life in it."

(Bukhari and Muslim)

HADEETH 100

Mourning

Umme Habibah (R.A.) says; "I heard Rasoolullah (sallallaahu-alayhi-wasallam) say on the mimbar, 'It is not permissible for a woman believing in Allah and the Last Day to mourn over a death for more than three nights except her husband which is four months and ten days.'"

(Bukhari and Muslim)

HADEETH 99

The consequence of consulting a fortune-teller

From some of the wives of Rasoolullah (sallallaahu-alayhi-wasallam) who report Rasoolullah (sallallaahu-alayhi-wasallam) as saying:

"He who consults a fortune-teller and questions him about some thing and believes him, his estate of forty days will not be accepted."

(Muslim)

ثُمَّ لِيَا شَيْخًا

شَهِدْتُ شَأْنَهُ لَمَّا رَأَى قَبِيلَهُ أَنْ
لَمْ يَكُنْ يَفْقَهُ حَقَّ مَا رَأَى مِنْهُ
فَوَيْلٌ لِمَنْ يَدْعُوهُ إِلَى الْبُغْيِ وَالْجَوْرِ
إِلَى الْبَيْتِ الْمَكِيِّ فَتُحْتَضَرُ رَأْيُهُ
وَالْهَيْدَةُ يَحْتَضَرُ أَمْرُهُ وَهُوَ فِي
الْمَدِينَةِ

